

Miss J. J. J.

Orkeley,

St Anthony.

St. Day

Miss Stodge.

Education

St. John - n. n. C.

Mr. Sumner.

Conference of Interdenominational Agencies
610 Lexington Avenue, New York,
Monday, December 13, 1920.

A conference between representatives of the Federal Council of the Churches of Christ in America and other interdenominational agencies was held at the Central Branch of the Young Women's Christian Association, December 13, at 10 o'clock to consider the question of the most mutually helpful relationships.

The following were present:

From the Federal Council: Dr. Robert E. Speer, Rev. Frank Mason North, Rev. F. H. Knubel, Rev. William I. Haven, Rev. J. Ross Stevenson, Rev. Albert G. Lawson and Rev. Charles S. Macfarland.

From the Home Missions Council: Rev. Charles L. Thompson, Rev. Alfred Williams Anthony, Rev. John A. Marquis, Rev. Charles L. White, Rev. C. E. Burton, William T. Demarest.

From the Foreign Missions Conference of North America: Rev. Paul de Schweinitz, Charles R. Watson, F. P. Turner, Rev. James H. Franklin, Cornelius H. Patton.

From the Council of Women for Home Missions: Mrs. Fred S. Bennett, Mrs. May Leonard Woodruff, Mrs. F. W. Wilcox, Mrs. Orrin R. Judd, Miss Florence E. Quinlan and Mrs. John S. Allen.

From the Federation of Woman's Boards for Foreign Missions: Mrs. William Boyd, Miss Vernon Halliday, Mrs. de Witt Knox, Mrs. E. C. Cronk, Miss Margaret E. Hodge and Mrs. H. F. Steele.

From the Sunday School Council of Evangelical Denominations: Rev. John T. Farris, Rev. George T. Webb, Rev. Sidney A. Weston, Dr. W. E. Pearce and Mr. Harry Wade Hicks.

From the Council of Church Boards of Education: Rev. A. W. Harris, Robert L. Kelly, Rev. F. E. Stockwell.

From the Reorganization Committee of the Interchurch World Movement: Bishop Thomas Nicholson, Mr. James M. Speers, Rev. William Horace Day, Rev. Joseph H. Apple, Rev. S. L. Morris and Rev. W. B. Anderson.

By invitation: John M. Glenn, Rev. Howard B. Grose, Rev. William Adams Brown, Rev. Miles B. Fisher, Rev. Charles H. Sears, Rev. A. W. Roundy, Rev. J. Y. Aitchison, Professor, F. L. Anderson, Rev. H. H. Meyer, Rev. S. M. Cavert, Rev. F. W. Bible.

After the devotional service, the meeting was called to order by Dr. Robert E. Speer, President of the Federal Council, who explained that the conference was brought together on the invitation of the Federal Council in accordance both with a suggestion of the Reorganization Committee of the Interchurch World Movement and with an action taken at the recent Quadrennial Meeting of the Federal Council in Boston, and that the personnel and other arrangements of the conference had been determined by the chairman and general secretaries of the several organizations in consultation.

Upon motion, Dr. Speer was elected Chairman of the conference and Mr. Cavert, Secretary.

Bishop Nicholson, as Chairman of the sub-committee which had been appointed to prepare a statement as a basis for discussion at the conference, suggested the following questions as the points around which discussion might profitably center:

1. Is there need for any closer and more mutually supporting relationships between the agencies represented in this conference?
2. If so, what should be the plan of such relationships?
3. Are there any special problems relating to any of the interests here dealt with which need special attention at this conference?

VOTED: That it is the sense of this conference that there is need for closer and more mutually supporting relationships between the agencies here represented.

The Chairman suggested three possibilities for the securing of this end:

A. That no further steps be taken in the line of organization but that the present arrangement, which provides for the interchange of knowledge through representation of the interboard agencies on the Administrative Committee of the Federal Council, be maintained and allowed to develop naturally.

B. That while maintaining the present relationship, those bodies which desire to do so might strengthen their relationship to the Federal Council.

C. That as additional to "A" and "B", a consultative committee might be established for purposes of regular conference between the Federal Council and the several interboard agencies as to their plans and relationships.

VOTED: That a Committee of Seven be appointed, to which shall be added the Chairman of this conference as a member ex officio, to report for discussion at the afternoon session of the conference, some plan of mutual relationships.

After discussion as to the character of relationship which would be most desirable, the Chairman appointed as the committee to present the report at the afternoon session, the following: Dr. Anthony, Dr. Webb, Bishop Nicholson, Dr. Kelly, Mrs. Boyd, Dr. Watson, Dr. Grose, with the Chairman, ex officio.

Dr. Webb and Dr. Weston reported the action of a recent meeting of the Joint Committee on Reference and Counsel of the Sunday School Council of Evangelical Denominations and the International Sunday School Association, approving some working relationship with the Federal Council, and suggesting the appointment of a committee by the Federal Council to consider the matter further with the Joint Committee of Reference and Counsel. The question was also raised as to whether, for the purpose of this conference or other committees dealing with cooperative relationships, the Sunday School Council and the International Sunday School Association should have separate representation.

Bishop Nicholson reported that if an arrangement were made for securing effective cooperation among the interboard agencies, the Reorganization Committee would no doubt recommend the discontinuance of the activities of the Interchurch World Movement as soon as possible.

Afternoon Session

The sub-committee, appointed at the morning session to report upon a plan of relationships between the Federal Council and the interboard agencies, submitted a report.

After discussion and verbal amendments, the report was adopted as follows:

"1. That it is the sense of this conference that the churches possess in the existing agencies sufficient organizations for the needs of their cooperative work at the present time, if these agencies are adequately developed and correlated.

"2. That it is desirable that these agencies be encouraged and enabled to develop their activities so as to provide adequately for their expanding tasks and responsibilities and that they should be given for this purpose the fullest measure of freedom and confidence.

"3. That they should, at the same time, maintain and utilize the relations of consultation and affiliation through the Federal Council which have been established.

"4. That they should appoint also a Committee on Consultation made up for the present of three representatives from each of the agencies represented in this conference (the Reorganization Committee of the Interchurch World Movement to be included during its existence) which should meet periodically to consider matters of common interest, and, further, that this Committee should meet as early as possible at the call of the Chairman of this Conference and should study the problems of cooperation among these interdenominational agencies, and report to a conference to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies represented in the present conference.

"5. That with regard to the Interchurch World Movement, whose Committee on Reorganization has shared in this conference, it is the sense of the conference that the Interchurch World Movement might wisely adjust and conclude its activities and that, when it is free to do so, it might well transfer the foreign mission survey material to the Foreign Missions Conference of North America; the home mission survey material to the Home Missions Council; any survey material, lists of names, etc., properly falling to the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions to those organizations; the American educational survey material to the Council of Church Boards of Education; the religious education survey material to the Sunday School Council of Evangelical Denominations and the International Sunday School Association jointly; and any other survey material to the Federal Council; that the maps, charts, photographs, etc. which are not an essential part of the survey material should be transferred to the Missionary Education Movement, if continued in appropriate relation to the mission boards and to the other interdenominational organizations and the Federal Council.

"6. That the correlation of the forward movements and general promotive activities of the denominations might be provided for through some new and representative committee of the Federal Council.

"7. That for the present the Sunday School Council and the International Sunday School Association together should be regarded as one unit in the conference and in the consultative committee, and that the representation from that phase of work should be appointed proportionately by these organizations."

VOTED: That inasmuch as the Interchurch World Movement has notified the Missionary Education Movement that it will be unable to carry forward the work of the Missionary Education Movement after December 31, we refer to the missionary boards and the interboard missionary agencies, for their favorable consideration, the question as to what should be the future arrangements for the continuance of the Missionary Education Movement.

VOTED: That the Chairman of this Conference be authorized to give to the press a statement concerning the action taken.

VOTED: That the Chairman and the Recording Secretary of this Conference be requested to convey the action of the Conference to each of the agencies represented in it.

The meeting adjourned.

(signed) Samuel McCrea Cavert

Recording Secretary

to believe that
Mr. Spurr said that a strong, general feeling existed that there
should be even closer and more mutually supporting relations of the
permanent cooperative agencies of the churches. This feeling arose from
the ^{as a result of} war and from the rise of the inter-~~church~~ ^{church} movement, and also from the
recognized and significant and dangers of the present lack of the churches,
from the inevitable inter-~~church~~ ^{church} and inter-agency of the agencies of the
churches, felt in different degrees. But not in the case of us, from
the persons of the churches which are not willing to have the board
with inter-^{board} ~~agency~~ agencies assume that they represent the full life and
responsibility of the churches, from the ^{real} ~~real~~ of mutual help, and counsel
and participation in learning support, in adequate presentation of
courses have committed to the heart of these agencies, in acquaintance
with ^{one another} ~~one another~~ plans, and help from the sense of what is
right and right and churches. When we meet in to consider
what plan of closer relations might be wise, Mr. Spurr held
that it must be such a plan as would meet the need just
outlined and satisfy the church-conscience, but also it
must be a plan that would leave the dignity and personal
full freedom of ~~the~~ ^{the} agencies. It must preserve the traditions and
prominently speak of the cooperative agencies to meet these

Two general statements were laid before the Conference one by Bishop Nicholson and the other by Mr. Spence. Bishop Nicholson said that in his judgment there was need of permanent, constructive & successful cooperation between the agencies represented in the Conference and between the denominations; that this was possible by ^(a) dissemination; that we should be made to the fullest extent of existing agencies, that we should contribute and relate, among & present ourselves ^(b) for to any. (2) (p. 1/9)

The Federal Council upon the last beginning for such a movement

The correct distribution of responsibility. It must avoid the dangers
of centralized authority. It must allow for free experiment and
action. It must make room for the spirit of God; for there is
more in liberty.

Bp. Michalsen. Apr 13, 1920

- I. Raise the three questions raised by Dr. Speer.
- II. Our Constructive plan.
 - (a) There is need of permanent constructive and successful cooperation between the agencies represented here and between the denominations.
 - (b) It is possible if too much is not undertaken at first or at once; if the autonomy of the bodies is properly recognized; if all that is constructed be made in some way truly representative of the cooperating bodies and the cooperating denominations.
 - (c) To use to the fullest extent existing agencies should be a very definite part of any plan adopted. We should coordinate and relate; we should aim to prevent unnecessary duplication of effort, and we should clearly conserve, simplify, fill in gaps; promote care for unoccupied fields and aid in the accomplishment of tasks not now cared for by any.
 - (d) The plan should tend quite definitely toward a practical working solidarity of Protestant Christianity but should sedulously avoid any even remote approach to organic union.
 - (e) Profiting by the experience of some recent movements there should be the most careful avoidance of a money campaign in the near future and no work should be undertaken which has not been authorized by a reasonably large, responsible body, and which has not been fully financed in advance of the undertaking.
 - (f) There should be ample provision for acquainting the churches and the cooperating agencies with the facts discovered and the results achieved without flamboyant advertising or the employment of any sensational methods.
 - (g) The method must be such as will secure a personnel, however small, which has the unqualified confidence of the cooperating agencies.

PLAN

- I. The Federal Council offers the best beginning for such a movement.
 - (a) Because of its recently adopted report and authorizations.
 - (b) Because it is representative of the churches.
 - (c) Because it has now provided for modifications or adjustments which would enable it to meet these needs.
- II. The Plan now should be tentative and plastic.
 - (a) Set up a Committee of three from each of the representative organizations

which will authorize cooperation and either one representative from each of the constituent bodies of the Federal Council or one from each denomination of the Council which officially approves cooperation. Denominations of more than one million communicants might have two representatives.

- (b) At first distribute, as far as possible, the material at hand, and the tasks to be done to the existing agencies, and let this provisional Board report to the cooperating organizations and to the Executive Committee of the Federal Council, at a stated time, say June 1st, or Sept. 1st, what progress has been made, what in their judgment is the best and most feasible plan of continued cooperation and what organization should be effected for its successful operation.

H. Michelson

at Dec 13 mtg. - 1920

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- II. Our Constructive plan.
 - (a) There is need of permanent constructive and successful cooperation between the agencies represented here and between the denominations.
 - (b) It is possible if too much is not undertaken at first or at once; if the autonomy of the bodies is properly recognized; if all that is constructed be made in some way truly representative of the cooperating bodies and the cooperating denominations.
 - (c) To use to the fullest extent existing agencies should be a very definite part of any plan adopted. We should coordinate and relate; we should aim to prevent unnecessary duplication of effort, and we should clearly conserve, simplify, fill in gaps; promote care for unoccupied fields and aid in the accomplishment of tasks not now cared for by any.
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 - (f) There should be ample provision for acquainting the churches and the cooperating agencies with the facts discovered and the results achieved without flamboyant advertising or the employment of any sensational methods.
 - (g) The method must be such as will secure a personnel, however small, which has the unqualified confidence of the cooperating agencies.

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Insert on page 2 of article for religious press reporting
the conference of interboard agencies, Dec. 13

Two general statements were laid before the conference, one by Bishop Nicholson and the other by Mr. Speer. Bishop Nicholson said that in his judgment there was need of permanent constructive and successful cooperation between the agencies represented in the conference and between the denominations; that this was possible if too much is not undertaken at first or at once, if the autonomy of the bodies is properly recognized and if all that is constructed is made truly representative of the cooperating bodies and the cooperating denominations; that use should be made to the fullest extent of existing agencies, which should be correlated and related; that we should aim to prevent duplication of effort and that we should clearly conserve and simplify filling in gaps and promoting care for unoccupied fields and aid in the accomplishment of tasks not now cared for by any; that, profiting by the experience of some recent movements, there should be the most careful avoidance of a money campaign in the near future and that work should not be undertaken which was not recognized as legitimate and which was not fully financed; that there should be ample provision for acquainting the Churches and cooperating agencies with facts discovered and results achieved without unwise advertising; that the cooperative work requiring personnel, however small, should have the unqualified confidence of the cooperating agencies.

Mr. Speer said that he believed a strong general feeling existed that there should be some more closer and mutual relations between the permanent cooperative agencies of the Churches. This feeling arose as a result of the good and of the evil of the Interchurch Movement and also of the magnitude of the duties and dangers of the present task of the Churches; from the inevitable inter-relations and independence of the agencies of the

Churches, felt in different degrees in different quarters but real in the case of all; from the pressure of the Churches which are not willing to have their boards or the interboard agencies assume that they represent the full life and responsibility of the Churches; from the need of mutual help and counsel and protection in securing support in adequate presentation of the causes committed to the care of these agencies, in acquaintance with one another's plans, and, lastly, from the sense of what is brotherly and right and Christian. When one went on to consider what plan of closer relations might be wise, Mr. Speer held that it must be such a plan as would meet the needs just outlined and satisfy the Church consciousness, but also it must be a plan that would secure liberty and full freedom of action; it must preserve the traditions and personality of each of the cooperative agencies; it must secure the widest distribution of responsibility; it must avoid the dangers of over centralized authority; it must allow for free experiment and action; it must make room for the spirit of God, for where the spirit of God is there is liberty.

MEMORANDUM

Federal Council of the Churches of Christ in America
105 East 22d Street
New York

Date January 18, 1921

From: Rev. S. M. Cavert
To: Dr. Robert E. Speer and Dr. Charles S. Macfarland
Subject:

The following interboard agencies have taken action relative to the proposal made at the conference of these organizations on December 13 with reference to the creation of a committee on consultation to "meet periodically to consider matters of common interest."

(1) The Home Missions Council, which appoints as its three representatives:-

Rev. Charles L. Thompson Rev. Charles E. Burton Rev. W. A. Anthony

and as its seven representatives to the larger conference:-

Rev. Charles L. White Dr. G. K. Lewis Dr. D. D. Forsyth
Dr. Homer Macmillan Dr. R. A. Hutchison Dr. C. E. Schaeffer
Dr. John A. Marquis

(2) The Council of Women for Home Missions, which designates

Mrs. Fred S. Bennett Mrs. ~~M. Leonard Woodruff~~ ^{Ellen L. Cunningham} Miss F. E. Quinlan

as its three representatives.

(3) The Council of Church Boards of Education, the names of whose representatives, however, have not yet been received.

(4) The Interchurch World Movement of North America, which designates

Bishop Thomas Nicholson Rev. W. B. Anderson Rev. Wm. Horace Day

Conference of Interdenominational Agencies
610 Lexington Avenue, New York,
Monday, December 13, 1920.

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The following were present:

From the Federal Council: Dr. Robert E. Speer, Rev. Frank Mason North, Rev. F. H. Knubel, Rev. William I. Haven, Rev. J. Ross Stevenson, Rev. Albert G. Lawson and Rev. Charles S. Macfarland.

From the Home Missions Council: Rev. Charles L. Thompson, Rev. Alfred Williams Anthony, Rev. John A. Marquis, Rev. Charles L. White, Rev. C. E. Burton, and William T. Demarest.

From the Foreign Missions Conference of North America: Rev. Paul de Schweinitz, Charles R. Watson, F. P. Turner, Rev. James H. Franklin, Cornelius H. Patton.

From the Council of Women for Home Missions: Mrs. Fred S. Bennett, Mrs. May Leonard Woodruff, Mrs. F. W. Wilcox, Mrs. Orrin R. Judd, Miss Florence E. Quinlan and Mrs. John S. Allen.

From the Federation of Woman's Boards for Foreign Missions: Mrs. William Boyd, Miss Vernon Halliday, Mrs. de Witt Knox, Mrs. E. C. Cronk, Miss Margaret E. Hodge and Mrs. H. R. Steele.

From the Sunday School Council of Evangelical Denominations: Rev. John T. Paris, Rev. George T. Webb, Rev. Sidney A. Weston, Dr. W. E. Pearce and Mr. Harry Wade Hicks.

From the Council of Church Boards of Education: Rev. A. W. Harris, Dr. Robert L. Kelly, and Rev. F. E. Stockwell.

From the Reorganization Committee of the Interchurch World Movement: Bishop Thomas Nicholson, Mr. James M. Speers, Rev. William Horace Day, Rev. Joseph H. Apple, Rev. S. L. Morris and Rev. W. B. Anderson.

By invitation: John M. Glenn, Rev. Howard B. Grose, Rev. William Adams Brown, Rev. Miles B. Fisher, Rev. Charles H. Sears, Rev. R. W. Roundy, Rev. J. Y. Aitchison, Professor F. L. Anderson, Rev. H. H. Meyer, Rev. S. M. Cavert, and Rev. F. W. Bible.

After the devotional service, the meeting was called to order by Dr. Robert E. Speer, President of the Federal Council, who explained that the conference was brought together on the invitation of the Federal Council in accordance both with a suggestion of the Reorganization Committee of the Interchurch World Movement and with an action taken at the recent Quadrennial Meeting of the Federal Council in Boston, and that the personnel and other arrangements of the conference had been determined by the chairmen and general secretaries of the several organizations in consultation.

Upon motion, Dr. Speer was elected Chairman of the conference and Mr. Cavert, Secretary.

Bishop Nicholson, as chairman of the sub-committee which had been appointed to prepare a statement as a basis for discussion at the conference, suggested the following questions as the points around which discussion might profitably center:

1. Is there need for any closer and more mutually supporting relationships between the agencies represented in this conference?
2. If so, what should be the plan of such relationships?
3. Are there any special problems relating to any of the interests here dealt with which need special attention at this conference?

VOTED: That it is the sense of this conference that there is need for closer and more mutually supporting relationships between the agencies here represented.

The Chairman suggested three possibilities for the securing of this end:

A. That no further steps be taken in the line of organization but that the present arrangement, which provides for the interchange of knowledge through representation of the interboard agencies on the Administrative Committee of the Federal Council, be maintained and allowed to develop naturally.

B. That while maintaining the present relationship, those bodies which desire to do so might strengthen their relationship to the Federal Council.

C. That as additional to "A" and "B", a consultative committee might be established for purposes of regular conference between the Federal Council and the several interboard agencies as to their plans and relationships.

VOTED: That a committee of seven be appointed, to which shall be added the Chairman of this conference as a member ex officio, to report for discussion at the afternoon session of the conference, some plan of mutual relationships.

After discussion as to the character of relationship which would be most desirable, the Chairman appointed as the committee to present the report at the afternoon session the following: Dr. Anthony, Dr. Webb, Bishop Nicholson, Dr. Kelly, Mrs. Boyd, Dr. Watson, Dr. Grise, with the Chairman, ex officio.

Dr. Webb and Dr. Weston reported the action of a recent meeting of the Joint Committee of Reference and Counsel of the Sunday School Council of Evangelical Denominations and the International Sunday School Association, approving some working relationship with the Federal Council, and suggesting the appointment of a committee by the Federal Council to consider the matter further with the Joint Committee of Reference and Counsel. The question was also raised as to whether, for the purpose of this conference or other committees dealing with cooperative relationships, the Sunday School Council and the International Sunday School Association should have separate representation.

Bishop Nicholson reported that if an arrangement were made for securing effective cooperation among the interboard agencies, the Reorganization Committee would no doubt recommend the discontinuance of the activities of the Interchurch World Movement as soon as possible.

Afternoon Session

The sub-committee, appointed at the morning session to report upon a plan of relationships between the Federal Council and the interboard agencies, submitted a report.

After discussion and verbal amendments, the report was adopted as follows:

"1. That it is the sense of this conference that the churches possess in the existing agencies sufficient organizations for the needs of their cooperative work at the present time, if these agencies are adequately developed and correlated.

"2. That it is desirable that these agencies be encouraged and enabled to develop their activities so as to provide adequately for their expanding tasks and responsibilities and that they should be given for this purpose the fullest measure of freedom and confidence.

"3. That they should, at the same time, maintain and utilize the relations of consultation and affiliation through the Federal Council which have been established.

"4. That they should appoint also a Committee on Consultation made up for the present of three representatives from each of the agencies represented in this conference (the Reorganization Committee of the Interchurch World Movement to be included during its existence) which should meet periodically to consider matters of common interest, and, further, that this Committee should meet as early as possible at the call of the Chairman of this Conference and should study the problems of cooperation among these interdenominational agencies, and report to a conference to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies represented in the present conference.

"5. That with regard to the Interchurch World Movement, whose Committee on Reorganization has shared in this conference, it is the sense of the conference that the Interchurch World Movement might wisely adjust and conclude its activities and that, when it is free to do so, it might well transfer the foreign mission survey material to the Foreign Missions Conference of North America; the home mission survey material to the Home Missions Council; any survey material, lists of names, etc., properly falling to the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions to those organizations; the American educational survey material to the Council of Church Boards of Education; the religious education survey material to the Sunday School Council of Evangelical Denominations and the International Sunday School Association jointly; and any other survey material to the Federal Council; that the maps, charts, photographs, etc. which are not an essential part of the survey material should be transferred to the Missionary Education Movement, if continued in appropriate relation to the mission boards and to the other interdenominational organizations and the Federal Council.

"6. That the correlation of the forward movements and general promotive activities of the denominations might be provided for through some new and representative committee of the Federal Council.

"7. That for the present the Sunday School Council and the International Sunday School Association together should be regarded as one unit in the conference and in the consultative committee, and that the representation from that phase of work should be appointed proportionately by these organizations."

VOTED: That inasmuch as the Interchurch World Movement has notified the Missionary Education Movement that it will be unable to carry forward the work of the Missionary Education Movement after December 31, we refer to the missionary boards and the interboard missionary agencies, for their favorable consideration, the question as to what should be the future arrangements for the continuance of the Missionary Education Movement.

VOTED: That the Chairman of this Conference be authorized to give to the press a statement concerning the action taken.

VOTED: That the Chairman and the Recording Secretary of this Conference be requested to convey the action of the Conference to each of the agencies represented in it.

The meeting adjourned.

(signed) Samuel McGree Cavert

Recording Secretary

Those checked will attend meeting of
Consultative Committee on March 2

February 21, 1921

MEMBERS OF THE CONSULTATIVE COMMITTEE APPOINTED BY THE INTER-
DENOMINATIONAL AGENCIES REPRESENTED IN THE CONFERENCE OF DECEMBER 15

Council of Women for Home Missions

- ✓ Mrs. Fred S. Bennett, 149 Dwight Place, Englewood, N. J.
- ✓ Mrs. Effie L. Cunningham, 1501 Locust Street, St. Louis, Mo.
- ✓ Miss Florence E. Quinlan, 156 Fifth Avenue, New York, N. Y.

Council of Church Boards of Education

- ✓ Dr. Robert L. Kelly, 111 Fifth Avenue, New York, N. Y.
- no Dr. Edgar P. Hill, General Board of Education of the Presbyterian Church,
156 Fifth Avenue, New York, N. Y.
- ✓ Dr. Willard Dayton Brown, Board of Education of the Reformed Church in
America, 25 East 22d Street, New York, N. Y.

Home Missions Council

- Rev. Charles L. Thompson, 156 Fifth Avenue, New York, N. Y.
- ✓ Rev. Charles E. Burton, 287 Fourth Avenue, New York, N. Y.
- no Rev. Alfred Williams Anthony, 156 Fifth Avenue, New York, N. Y.

(Rodney W. Roundy
to attend meeting
for him on Mar 2)

Interchurch World Movement of North America

- Bishop Thomas Nicholson, 58 East Washington Street, Chicago, Ill.
- ✓ Rev. W. B. Anderson, 200 North 15th Street, Philadelphia, Pa.
- ✓ Rev. William Horace Day, United Congregational Church, Bridgeport, Conn.

Federation of Woman's Boards of Foreign Missions of North America

- ✓ Miss Margaret Hodge, Room 916, 156 Fifth Avenue, New York, N. Y.
- ✓ Mrs. E. C. Cronk, 437 Fifth Avenue, New York, N. Y.
- ✓ Mrs. William Boyd, Wynnewood, Pa.

Sunday School Council of Evangelical Denominations

- ✓ Harry Wade Hicks, 1 Madison Avenue, New York, N. Y. (alternate to Prof. Knox)
- no Rev. George T. Webb, 99 Dundas Street East, Toronto, Ontario, Canada
- ✓ Rev. Sidney A. Weston, 14 Beacon Street, Boston, Mass.
- ✓ Harry Wade Hicks, Metropolitan Tower, 1 Madison Avenue, New York, N. Y.
- ✓ Professor George Platt Knox, 1516 Wablers Building, Chicago, Ill.

Federal Council of the Churches of Christ in America

- ✓ Rev. Frank Mason North, 150 Fifth Avenue, New York, N. Y.
- ✓ Dr. Robert E. Speer, 156 Fifth Avenue, New York, N. Y.
- ✓ Rev. Samuel McGree Cavert, 105 East 22d Street, New York, N. Y.

Feb. 17, 1921

Representatives of the various interboard agencies designated to attend a conference of those agencies before May 1, 1921

Home Missions Council

Rev. Charles L. White, 23 East 26th Street, New York, N. Y.
Rev. Homer Macmillan, 1522 Hurt Building, Atlanta, Ga.
Rev. G. K. Lewis, 108 Carew Building, Cincinnati, Ohio
Rev. R. A. Hutchison, 703 Publication Building, Pittsburgh, Pa.
Rev. John A. Marquis, 156 Fifth Avenue, New York, N. Y.
Rev. David D. Forsyth, 1701 Arch Street, Philadelphia, Pa.
Rev. Charles E. Schaeffer, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

Council of Women for Home Missions

Mrs. Fred S. Bennett, 149 Dwight Place, Englewood, N. J.
Mrs. Effie L. Cunningham, 1501 Locust Street, St. Louis, Mo.
Miss Florence E. Quinlan, 156 Fifth Avenue, New York, N. Y.
Mrs. Katherine S. Westfall, 276 Fifth Avenue, New York, N. Y.
Mrs. Philip M. Rossman, 203 West 85th Street, New York, N. Y.
Mrs. May Leonard Woodruff, Allendale, N. J.
Mrs. John S. Allen, 25 East 22d Street, New York, N. Y.

Council of Church Boards of Education

Dr. Robert L. Kelly, Room 610, 111 Fifth Avenue, New York, N. Y.
Dr. Edgar P. Hill, 156 Fifth Avenue, New York, N. Y.
Dr. A. W. Harris, 150 Fifth Avenue, New York, N. Y.
B. C. Davis (Rev.), Alfred University, Alfred, N. Y.
Bishop H. Franklin Schlegel, 1011 North 5th Street, Reading, Pa.
Rev. H. O. Pritchard, 222 Downey Avenue, Indianapolis, Ind.
Professor E. D. Burton, University of Chicago, Chicago, Ill.

Alternates

President E. E. Rall, Northwestern College, Naperville, Ill.
Rev. W. E. Schell, 708 United Brethren Building, Dayton, Ohio
Dr. F. E. Stockwell, 156 Fifth Avenue, New York, N. Y.
David M. Edwards, Earlham College, Richmond, Ind.
Dr. Willard Dayton Brown, 25 East 22d Street, New York, N. Y.
Rev. George H. Miller, 507 Pittsburgh Life Building, Pittsburgh, Pa.
Rev. F. G. Gotwald, York, Pa.

Federation of Woman's Boards of Foreign Missions of North America

Mrs. Henry W. Peabody, Beverly, Mass.
Mrs. J. Harvey Borton, 15 Prospect Avenue, Moorestown, N. J.
Mrs. DeWitt Knox, 216 West 56th Street, New York, N. Y.
Mrs. Frank Gaylord Cook, 14 Beacon Street, Boston, Mass.

Federation of Woman's Boards (cont.)

Miss Alice M. Kyle, 14 Beacon Street, Boston, Mass.
Mrs. D. J. Fleming, Booth Avenue, Englewood, N. J.
Miss Helen Bond Crane, 25 Madison Avenue, New York, N. Y.

Federal Council of the Churches of Christ in America

Rev. Frank Mason North, 150 Fifth Avenue, New York, N. Y.
Dr. Robert E. Speer, 156 Fifth Avenue, New York, N. Y.
Rev. Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.
President Clarence A. Barbour, Rochester Theological Seminary,
Rochester, N. Y.
Bishop James Cannon, Jr., 1016 South 28th Street, Birmingham, Ala.
Rev. Rufus W. Miller, Reformed Church Building, Fifteenth and Race
Streets, Philadelphia, Pa.
Rev. Charles S. Macfarland, 105 East 22d Street, New York, N. Y.

Samuel M. Cavert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Synod of N. A.
Evangelical Association
Lutheran Church, General Synod
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America

Reformed Church in the U. S.
Reformed Episcopal Church
Reformed Presbyterian Church,
General Synod
Seventh Day Baptist Churches
United Brethren Church
United Evangelical Church
United Presbyterian Church

NATIONAL OFFICES, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Cable Address: Fedcil

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OFFICE OF THE
GENERAL SECRETARIES

March 14, 1921.

RECEIVED
MARCH 14 1921
Mr. Speer

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

My dear Dr. Speer:

Enclosed I am sending you copy of the minutes of the meeting of the Consultative Committee held on March 2.

As a member of the Committee of Eight, appointed at that time to prepare for the interdenominational conference to be held on April 28, let me call your attention to the fact that this Committee of Eight is scheduled to meet on Thursday, March 24, at 10:30 A. M., in the Conference Room of the Federal Council. I hope you will plan to reserve this date.

In view of the instructions given to the Committee of Eight to include in its preparation for the conference "at least a preliminary study of the organization, program and plans of the various agencies," I am sending you herewith a suggested outline for this study. Obviously the only way in which this material can be prepared in the short time available will be for each member of the Committee of Eight to prepare the information for his own organization. May we count on you to prepare such a statement somewhat along the line of the suggested questionnaire and either send it to me several days in advance of the meeting on March 24, in order to have it multi-graphed, or bring with you to the meeting at that time eight copies of your statement, in order to place it in the hands of the other members?

Very sincerely yours,

Samuel McCre Cavert

Secretary.

SMC:M

P. S. I will undertake to get the material ready for the Federal Council as you suggest.

Minutes of Meeting of Consultative Committee of Interdenominational Agencies

Held at the office of the Federal Council

105 East 22d Street, March 2, 1921, at 10 a m.

The first meeting of the Consultative Committee of Interdenominational Agencies, was held Wednesday morning, March 2, at ten o'clock.

The following were present: Mrs. Fred S. Bennett, Mrs. William Boyd, Rev. C. E. Burton, Rev. S. M. Cavert, Mrs. E. C. Cronk, Mrs. Effie L. Cunningham, Rev. William Horace Day, Mr. Harry W. Hicks, Miss Margaret Hodges, Dr. Robert L. Kelly, Prof. George Platt Knox, Rev. Frank Mason North, Miss Florence E. Quinlan, Rev. Joseph C. Robbins (alternate for Dr. de Schweinitz), Rev. R. W. Roundy (alternate for Rev. A. W. Anthony), Dr. Robert E. Speer, Mr. F. P. Turner, Rev. Charles R. Watson and Dr. Sidney A. Weston.

Prayer was offered by Dr. Burton.

Dr. Speer, who had been requested to serve as convener of the Committee, explained that it had originated in the following resolutions adopted at the Conference of Interdenominational Agencies held on December 13 at the Central Branch of the Y.W.C.A. in New York:

"1. It is the sense of this conference that the churches possess in the existing agencies sufficient organizations for the needs of their cooperative work at the present time, if these agencies are adequately developed and correlated.

"2. That it is desirable that these agencies be encouraged and enabled to develop their activities so as to provide adequately for their expanding tasks and responsibilities and that they should be given for this purpose the fullest measure of freedom and confidence.

"3. That they should, at the same time, maintain and utilize the relations of consultation or affiliation through the Federal Council which have been established.

"4. That they should appoint also a Committee on Consultation made up for the present of three representatives from each of the agencies represented in this conference (the Reorganization Committee of the Interchurch World Movement to be included during its existence) which should meet periodically to consider matters of common interest, and, further, that this Committee should meet as early as possible at the call of the Chairmen of this Conference and should study the problems of cooperation among these interdenominational agencies, and report to a conference to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies represented in the present conference."

Dr. Speer also reported that these resolutions had been officially approved by all the participating agencies, the Foreign Missions Conference having passed an explanatory resolution to make it clear that no action of the Consultative Committee should be regarded as binding upon the Foreign Missions Conference unless ratified by it.

VOTED: That it is the understanding of this Committee that the principle underlying the resolution adopted by the Foreign Missions Conference is to determine the relation of this Committee to the cooperating organizations so far as it concerns any formal action which affects those agencies.

The personnel of the Committee as created by the action of the various agencies was reported to be as follows:

For the Home Missions Council: Rev. Charles L. Thompson, Rev. Charles E. Burton, Rev. Alfred Williams Anthony.

For the Council of Women for Home Missions: Mrs. Fred S. Bennett, Mrs. Effie L. Cunningham, Miss Florence E. Quinlan.

For the Foreign Missions Conference: Mr. F. P. Turner, Rev. C. R. Watson, Rev. Paul de Schweinitz.

For the Federation of Woman's Boards of Foreign Missions of North America: Miss Margaret Hodge, Mrs. E. C. Cronk, Mrs. William Boyd.

For the Council of Church Boards of Education: Dr. Robert L. Kelly, Rev. Edgar P. Hill, Rev. Willard Dayton Brown.

For the Sunday School Council of Evangelical Denominations: Rev. George T. Webb, Dr. Sidney A. Weston, Professor George Platt Knox (Harry Wade Hicks, alternate).

For the Reorganization Committee of the Interchurch World Movement of North America: Bishop Thomas Nicholson, Rev. W. B. Anderson, Rev. William Horace Day.

For the Federal Council of the Churches of Christ in America: Rev. Frank Mason North, Dr. Robert E. Speer, Rev. Samuel McCrea Cavert.

On motion Dr. Speer was elected Chairman of the Committee and Mr. Cavert Secretary.

The Chairman presented communications from Bishop Nicholson and Dr. Watson concerning possible procedure for the Committee, and outlined his own impression as to the alternatives which the Committee might follow:

- a. Decide not to function, in view of change in circumstances since the conference on December 13.
- b. Develop an elaborate organization with a view to extensive functioning in the field of cooperative relationships.
- c. Follow the instructions given by the Conference of Interdenominational Agencies on December 13 which laid upon it the duty of studying the existing situation and reporting to a second Interdenominational Conference to be held some time before May 1.

It was agreed that the Committee should follow suggestion "c."

Dr. Kelly reported concerning the conference between representatives of the Lake Geneva Summer Conference and the Council of Church Boards of Education as to plans which would provide for fuller presentation of the work of the churches at the Lake Geneva Conference, and asked for counsel as to the way in which this end could best be secured.

Dr. Weston reported upon progress being made in effecting a merger between the Sunday School Council and the International Sunday School Association, already providing for a single joint educational committee representing the two organizations. Mr. Hicks explained that the new organization to be effected by the merging of the two agencies contemplates functioning as the community agency for the whole field of religious education.

Mr. Cavert reported concerning the proposed conference of agencies engaged in various phases of the educational task of the Church to be held next spring, probably May 12 and 13, to consider the whole educational field from the standpoint of the whole Church, and explained that arrangements for the conference are being made by a joint committee representing each of the participating agencies.

Dr. Watson spoke of the desirability of a thorough-going survey of the plans, constitution, budget, etc., of the several interdenominational agencies and urged the necessity of securing such a coordination as will make possible a unified program in the local church.

After informal discussion as to similarities and differences in organization among the various agencies represented in the Consultative Committee,

VOTED: That a Committee of Eight be appointed, one member being named from each of the participating organizations, to prepare for the Interdenominational Conference to be held before May 1, this preparation to include at least a preliminary study of the organization, program and plans of the various agencies.

After conference with the representatives of the various organizations the following Committee on Preparation for the Conference was named: Miss Quinlan, Miss Hodge, Dr. Anthony, Mr. Turner, Dr. Kelly, Dr. Weston, Dr. Day and Dr. Spier. The date for the meeting of the Committee of Eight was fixed for March 24 at 10:30.

VOTED: That the next meeting of the Consultative Committee be held on April 8, and that the Interdenominational Conference be held on April 27.

The meeting adjourned.

(Signed) Samuel McCrea Cavert

Secretary.

Postscript: In view of the meeting of the Reorganization Committee of the Interchurch World Movement called for the morning of April 8, the meeting of the Consultative Committee scheduled for that date is postponed to the following day, Saturday morning, April 9, at 10 o'clock.

S. M. C.

SUGGESTED OUTLINE FOR ANALYSIS OF AGENCIES PARTICIPATING
IN THE CONSULTATIVE COMMITTEE

I. Organization

1. By whom constituted? (List the agencies officially participating.)
2. Is it legally incorporated?
3. Does it have a written constitution? (If so, attach a copy.)
4. By whom and how are elections made to
 - a. The organization as a whole
 - b. The executive or administrative committee
5. If women are eligible to membership, to what extent are they now represented in
 - a. The organization as a whole
 - b. The executive or administrative committee

(This question obviously does not apply to the Council of Women for Home Missions or the Federation of Woman's Boards of Foreign Missions.)

II. Meetings

1. How often does the whole body meet, and how many attend?
2. How often does the administrative or executive committee meet, and how many attend?

III. Relations to constituent bodies

1. What are its relations to the agencies comprising it?
2. Are its decisions
 - a. Advisory only
 - b. Binding on all if adopted by a majority of the constituent bodies

c. Subject to veto by any constituent body

d. Authoritative for all the participating bodies

IV. What are its relations to any other interdenominational agencies?

V. Financial support

1. What were the expenditures last year, and what is the budget for the current year?
2. How is the support of the organization provided for?
3. From what sources are the funds received?

VI. Activities

1. How many people give their whole time to its work?
 - a. Secretaries and similar officers
 - b. Stenographers, clerks, etc.
2. What are the chief lines of work now carried on or projected for the immediate future? (Give statement in as concrete terms as possible.)

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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Friends
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Lutheran Church, General Synod
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
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OFFICE OF THE
GENERAL SECRETARIES

April 27, 1921.

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

My dear Dr. Speer:

I am sending you by messenger herewith copy
of the statement concerning the existing interdenominational
agencies which I have prepared. I do not feel that it is
very interesting or very adequate, even though it is rather
lengthy.

Perhaps the best plan of procedure would simply
be for you to use freely any small parts of it that you may
think worth while.

Cordially yours,

S. M. Cover

Secretary.

S.M.C:M

Enc.

*If you think it should be presented more
fully, I yield to your judgment. My impres-
sion was that most of the information in
it is commonplace - but perhaps I am wrong.
S.M.C.*

April 27, 1921

THE EXISTING INTERDENOMINATIONAL AGENCIES

In the field of official interdenominational organizations (that is, bodies created either by action of denominational boards or of the denominations as a whole) there are today seven ~~bodies~~ to be considered. One of these - the Federal Council - represents an effort to bring the denominations themselves into cooperative relationships. The other six are unions effected by denominational boards. These six, dealing with fairly clearly defined areas of missionary or educational work, obviously all belong to a different grouping than the Federal Council, which was organized to deal with the whole problem of interchurch cooperation.*

The six agencies dealing with the missionary and educational work of the Church, which in contrast with the Federal Council we may designate as interboard agencies, naturally fall into three groupings, determined by the subject with which they are concerned. Two of them have to do with the work of home missions, co-ordinating respectively the general boards of home missions and women's boards. Two have similarly to do with foreign missions; and two cover the educational field, one dealing with the work of elementary religious education through the church school, the other with Christian institutions of higher learning. ¶ None of the six interboard agencies has any official standing with the denomination as a whole, - that is, has never been created nor endorsed by action of ecclesiastical judicatories. Beyond question, however, it can be said that they are all accepted by the denominations as useful and needed agencies. In other words, the action of the denominational boards in entering into cooperative relationships with the corresponding boards of sister denominations has been tacitly approved and the board officials given the confidence of the denominations in this exercise of their own responsibilities.

* In this paper the Interchurch World Movement of North America is not considered inasmuch as it has definitely voted to discontinue as soon as legal questions can be adjusted.

The history of these movements should be dated from 1893, when the oldest of them, the Foreign Missions Conference of North America, was organized. So far, however, as anything like an administrative organization is concerned, it would be entirely correct to say that the whole movement is the product of the last thirteen or fourteen years, inasmuch as the Foreign Missions Conference did not organize its Committee of Reference and Counsel, which is the executive agency of the Conference, until 1907. The Federal Council did not come into being until 1908, and none of the other organizations of which we are to speak goes ~~back~~ ^{back} further, unless the Central Committee for the Study of Foreign Missions, which is now the standing committee on literature for the Federation of Woman's Boards of Foreign Missions, be counted as an exception.

I. Form of Organization.

The six interboard agencies reveal very striking similarities in form of organization and general character. Each of the six has been an official union of denominational boards in a very strict sense, ^{since the representatives on the interboard body are named by the} A partial exception would now have to be made in the case of the Sunday School Council of Evangelical Denominations, which was ^{heretofore} ~~heretofore~~ made up only of representatives of denominational boards but which now, in view of its proposed merger with the International Sunday School Association, (which is an agency of voluntary rather than official cooperation), has one-half of its membership ~~is~~ made up of the denominational representatives and the other half of the field organizations established by the International Sunday School Association. Each of the interboard agencies, as well as the Federal Council, has a written constitution. Of the whole group the only ones which are legally incorporated are the Federal Council and the Committee of Reference and Council ^{of} of the Foreign Missions Conference. *denomi-
national
boards*

The number of constituent bodies in the several organizations shows considerable variation. None of them has fewer than eighteen constituent bodies, this being the number participating in the Council of Church Boards of Education and the Council of Women for Home Missions. The Sunday School Council has thirty; the

Federation of Woman's Boards of Foreign Missions, ~~thirty-one~~ ^{denominational}; the Home Missions Council, forty-two. The Foreign Missions Conference includes all foreign mission boards and societies without the necessity of formal affiliation, and the number of these agencies represented at the annual meeting would probably average seventy-five. The Federal Council includes as constituent members the ecclesiastical judicatories of twenty-eight denominations. One qualification should be made of the statement that the interboard agencies are strictly unions of denominational agencies inasmuch as in the Foreign Missions Conference such organizations as the American Bible Society, the International Committee of Young Men's Christian Associations, the Missionary Education Movement, the Student Volunteer Movement, the World's Sunday School Association and the Foreign Department of the Young Women's Christian Association are included. The Foreign Department of the Y. W. C. A. is also in full membership in the Federation of Woman's Boards of Foreign Missions.

An interesting aspect of the organization of most of the interdenominational organizations is their inclusion of Canadian boards in their membership. Of the interboard agencies, the Council of Church Boards of Education is the only one which does not have some Canadian members. None of the Canadian denominations participate in the Federal Council.

Another fact to be noted is that some of the interboard organizations have as constituent members the corresponding boards of certain denominations which are not constituent members of the Federal Council. In the case of the United Lutheran Church and the Protestant Episcopal Church, for example, their educational and missionary boards participate in the work of the interboard organizations, although the Churches themselves have not become members of the Federal Council. One large evangelical body participates in only one of the seven interdenominational organizations under consideration, namely, the Southern Baptist Convention. The interdenominational organization in which it does now cooperate is the Sunday School

Council, which, it is hoped, is an omen of larger cooperation still to come. In connection with the fact that some of the denominational boards are cooperating when the denominations as a whole are not, it might also be said, upon the other hand, that there are certain bodies which are constituent members of the Federal Council whose boards are not included in the interboard agencies (except in the Foreign Missions Conference which, as we have said, does not require formal affiliation). These are smaller bodies such as the Primitive Methodist Church, the Reformed Presbyterian Church, the Reformed Episcopal Church, the Christian Reformed Church and the Churches of God in North America.

The basis of representation in the several interdenominational organizations varies considerably. In the Federal Council representation is proportional to the membership of the denomination, except in the Administrative Committee where each denomination has a single representative. In the Council of Church Boards of Education each participating board has two members. In the Foreign Missions Conference, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, the representation is proportional to the size of income of the board. In the Home Missions Council all the members of the participating boards and of their administrative staffs may represent the board at the annual meeting of the Council.

The basis of voting in the interdenominational agencies is generally that of allowing each individual member one vote. An important exception should be noted in the case of the Council of Church Boards of Education, in which it is specified that on questions "committing boards to policies, to financial obligations or items of special consequence" the vote shall be by boards, each having one vote. Provision is made, however, not only in the Council of Church Boards of Education, but also in the Home Missions Council and in the Federal Council, for voting in this way if ^{requested} ~~represented~~ by a certain number of members, and in the Federal Council this same method of voting is required when the issue is that of electing new bodies into membership.

The method of election to the executive committees of these bodies varies very considerably, as does also the size of those committees. In the Foreign Missions Conference the Committee of Reference and Counsel, made up of twenty-seven members, is appointed by the Conference. In the Council of Church Boards of Education the executive committee (consisting of five members) and the ~~executive committee~~ ⁱⁿ of the Home Missions Council ^{the executive committee} (consisting of about twenty-five members) are elected by the Council. In the Council of Women for Home Missions the executive Committee consists of officers, chairman of sixteen standing committees and three members at large, the standing committees and members at large being elected by the officers. In the Federation of Woman's Boards of Foreign Missions the executive committee consists of the officers and the chairman of the six standing committees. In the Federal Council the members of the executive committee are proposed by the denominational representatives in the Council; in its administrative committee the denominational representatives are named by denominational authorities and a limited number of members at large are elected by the executive committee.

In the case of each of the interboard agencies an annual meeting is held. In the case of the Federal Council the meetings of the Council as a whole occur quadrennially, but the executive committee, consisting of about one hundred members, meets annually. The executive committees of the interboard agencies show considerable variation in frequency of meeting. The Committee of Reference and Council ^{As} meets regularly at least four times a year. The Executive Committee of the Home Missions Council meets at least twice a year, and an Administrative Committee has now been created which meets monthly (as is also the case with the Council of Women for Home Missions). In the Council of Women for Home Missions and in the Council of Church Boards of Education the Executive Committee meets upon the call of the officers or upon request. In the Federation of Woman's Boards of Foreign Missions it meets at least once a year and upon call of the officers. The Executive Committee of the Sunday School Council meets at least once a year

and at such other times as may be determined by the Committee.

The present status of the connection of women with ^{the} interdenominational organizations which are not exclusively made up of women is worth a moment's consideration. In general it might fairly be said that although in every case women are eligible theoretically to membership, in practice they represent an exceedingly small minority. In the Foreign Missions Conference the women's boards are represented and in ^{its} ~~the~~ Committee of Reference and Council ^{of} ~~of the Foreign Missions Conference~~ some women are always included, the number being four out of twenty-seven in 1920. On ^{all} ~~sub-~~committees, also, women regularly have some representation. In the Home Missions Council the question is ^{the} solved by creating of joint standing committees between it and the Council of Women for Home Missions and by holding joint sessions of the Executive and Administrative Committees. At the meeting of the Sunday School Council in 1920 several women were present, and in a few of its committees women have representation. In the Council of Church Boards of Education there are no women members; in the Federal Council, four or five.

II. Relations to Constituent Bodies

The relations of all the Interboard Agencies and also of the Federal Council ^{to their constituent bodies} may be summarized very simply, inasmuch as all proceed upon practically the same principle. In each case, the decisions of the Interdenominational Agency are advisory only. They are not binding upon any constituent body. Their authority is that of their own intrinsic worth. In general, however, it may be said of all of these organizations that their decisions, being reached by committees, which fairly representing the denominations, carry considerable weight. The degree of support given by the constituent bodies naturally varies, but it is seldom that any of them find it necessary to go back upon action taken by the Interdenominational Agency.

III. Relations of Interdenominational Agencies to one another.

~~In spite of the fact that these organizations are all dealing with~~ phases of the problem of interdenominational cooperation, it has to be said that in general they have not yet established effective cooperative relationships among themselves. The most notable exception to this general statement is the plan of the ^{Council} ~~Council~~ ^{mission} of Women for Home Missions, and the Home Missions Council, in accordance with which, as has been stated, they have established sixteen joint committees dealing with their common tasks. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions also maintain two joint committees.

The one plan which has been developed for ^{any} relating all of these Interdenominational Agencies to one another is that of providing representation upon the Administrative Committee of the Federal Council for each of the six Interboard Agencies. In the case of the Foreign Missions Conference, its relation to the Administrative Committee of the Federal Council is consultative only, its member on the Administrative Committee not sharing in the ^{noting} ~~vote~~. In the case of each of the other five Interboard Agencies, however, ^{their} ~~its~~ representatives are in full standing. All this means ^{that} ~~considerable~~ steps have been taken in the direction of providing a clearing house of information concerning the plans and programs of the various Interdenominational Agencies, and

mutual understanding and confidence have been ^{generously} generally promoted. The question of the possibility of a more effective cooperation among these organizations is now before the Consultative Committee for study and consideration, this Committee having been constituted by the appointment of three representatives from each of the Interdenominational Agencies ~~in~~ accordance with action taken at the Conference of Interdenominational Agencies on the thirteenth of last December.

IV. Financial Support

The budgets of each of the Interdenominational Agencies for the last year, and the source of income, are roughly as follows:

The Foreign Missions Conference, including the Research Library and the Board of Missionary Preparation--\$73,000; \$45,000 of which come from the Rockefeller Foundation; \$22,000 from the Constituent Missionary Boards and the \$3,000 from individuals.

The Home Missions Council--\$32,000, including the amount spent in connection with the conservation of Interchurch World Movement surveys. The current budget is \$21,000, the funds being wholly secured from apportionments upon constituent bodies in ratio to their own budgets.

The Council of Church Boards of Education--\$60,000; \$40,000 of this amount having been ^{spent} in connection with the carrying on of the Interchurch World Movement in the field of American Education. The budget for the current year is about \$25,000, derived generally from apportionments by constituent bodies, with a small amount contributed by the Association of American Colleges.

The Council of Women for Home Missions--\$46,000 (including about \$28,000 in connection with publication expenses) derived by regular apportionments from the constituent boards, plus contributions for special work, and proceeds from the sale of literature.

The Federation of Women's Boards of Foreign Missions--about \$2,000, ^{of the Central Committee for the Study of Missions,} not including the publishing activities, which would bring the expenditures up to a total of about \$50,000, derived from annual fees from constituent bodies, and from sales of literature.

The Sunday School Council--\$3,500 received wholly from constituent bodies.

The Federal Council--\$250,000, including the budgets of the Washington ^{and its ten Commissions} and the Chicago office. Of this amount, about \$22,000 ^{came last year} ~~came~~ from regular denominational ^{apportionments and special} contributions for ^{certain} special departments. The remainder has come from individual contributions except in connection with the Commission on Relation with the Orient, for which an appropriation of \$8,000 is received from the Church Peace Union. At the Quadrennial meeting of the Council last December, it was voted that the Denominations ~~the~~ assume full responsibility for the budget of the Council as early as possible, and definite steps in this direction are being made during the current year.

A total of [#]468,000 for this year, - in round numbers.

Minutes of Meeting of Sub-Committee of Eight
of the Consultative Committee of Interdenominational Agencies
March 24, 1921.

A meeting of the Sub-Committee of Eight, appointed by the Consultative Committee to prepare for the Conference of Interdenominational Agencies "to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies," was held Thursday morning, March 24, at 10:30 o'clock, at the office of the Federal Council.

The following were present: Dr. Robert E. Speer, presiding, Miss Margaret Hodge, Miss Florence E. Quinlan, Rev. Alfred Williams Anthony, Dr. Robert L. Kelly, Mr. Fennell P. Turner and Rev. S. M. Cavert.

Attention was called to the fact that the minutes of the meeting of the Consultative Committee on March 2 should be corrected to read that the Conference of Interdenominational Agencies is to be held on April 28 instead of April 27.

The secretary reported that the requested brief analyses of the organization, program and plans of the participating agencies had been received from all of the agencies but two, and he was asked to place a copy of each statement in the hands of every member of the Sub-Committee as soon as possible.

The question of making the Conference of Interdenominational Agencies on April 28 as useful as possible was considered. The following suggestions of topics that it might be helpful to have discussed were made:

1. A comprehensive description of the development and present status of the whole movement for interdenominational cooperation and unity. *After - Council.*
2. An analysis and summary of the organization, program, plans and relationships of the eight interdenominational agencies participating in the conference (based on the statements prepared by each agency).
3. What do we need to know concerning the field of cooperative effort, either as to facts or principles, that we do not now know? *Watson.*
4. Are there coordinations, consolidations, transfers or increases of functions in any of the agencies that ought to be suggested? *Anthony.*
5. The present status of the denominational forward movements and their tendencies and problems so far as they are related to the interdenominational agencies. *Davis.*
6. Present conditions relative to localizing benevolences in community trusts, and what we can do to keep before the minds of the American people the larger interests that are non-local - missionary and philanthropic.
7. The distinctive and the common aspects of the relation of the interdenominational agencies to the racial problem.
8. The relation of the Consultative Committee to the Conference of Allied Christian Agencies working in the community.

*Recording:
Publicity.*

*Union Abt. equip.
American Council equip.
" Church of England*

Report, Am. Soc.

9. What continuing functions should the Consultative Committee have?

*Ad. Com. of
what to do
with this:*

VOTED: That these suggestions for a program for the Conference of Interdenominational Agencies be presented to the meeting of the Consultative Committee on April 9 for their consideration both as to content and as to persons who should be requested to open the discussions.

(signed) Samuel McCrea Cavert

Secretary.

Samuel M. Covert
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church
in North America
Churches of God in N. A.
(General Eldership)
Congregational Churches

Disciples of Christ
Friends
Evangelical Synod of N. A.
Evangelical Association
Lutheran Church, General Synod
Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Methodist Protestant Church
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Primitive Methodist Church
Protestant Episcopal Commissions on
Christian Unity and Social Service
Reformed Church in America

Reformed Church in the U. S.
Reformed Episcopal Church
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Seventh Day Baptist Churches
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OFFICE OF THE
GENERAL SECRETARIES

March 31, 1921.

Dr. Robert E. Spear
New York City

My dear Dr. Spear:

The next meeting of the Consultative Committee of Inter-denominational Agencies, as no doubt you have in mind, will be held Saturday morning, April 9, at 10 o'clock in the Trustees' Room on the ninth floor, 105 East 22d Street. Will you kindly note particularly that the time has been changed from the 8th to the 9th, on account of the meeting of the General Committee of the Interchurch World Movement on the 8th?

Among the questions to be taken up by the Consultative Committee at this meeting will be the program for the larger Conference of Interdenominational Agencies to be held at 600 Lexington Avenue, New York, on April 28. It is important to make careful preparation for that conference in order that it may be genuinely useful. I enclose herewith for your consideration certain suggestions made by our sub-committee of eight. Will you not come prepared on the 9th to criticize what is here proposed and to offer other suggestions?

Very sincerely yours,

Samuel McCoa Covert

Secretary.

SMC:M

Minutes of Meeting of Sub-Committee of Eight
of the Consultative Committee of Interdenominational Agencies
March 24, 1921.

A meeting of the Sub-Committee of Eight, appointed by the Consultative Committee to prepare for the Conference of Interdenominational Agencies "to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies," was held Thursday morning, March 24, at 10:30 o'clock, at the office of the Federal Council.

The following were present: Dr. Robert E. Speer, presiding, Miss Margaret Hodge, Miss Florence E. Quinlan, Rev. Alfred Williams Anthony, Dr. Robert L. Kelly, Mr. Fennell P. Turner and Rev. S. M. Cavert.

Attention was called to the fact that the minutes of the meeting of the Consultative Committee on March 2 should be corrected to read that the Conference of Interdenominational Agencies is to be held on April 28 instead of April 27.

The secretary reported that the requested brief analyses of the organization, program and plans of the participating agencies had been received from all of the agencies but two, and he was asked to place a copy of each statement in the hands of every member of the Sub-Committee as soon as possible.

The question of making the Conference of Interdenominational Agencies on April 28 as useful as possible was considered. The following suggestions of topics that it might be helpful to have discussed were made:

1. A comprehensive description of the development and present status of the whole movement for interdenominational cooperation and unity.
2. An analysis and summary of the organization, program, plans and relationships of the eight interdenominational agencies participating in the conference (based on the statements prepared by each agency).
3. What do we need to know concerning the field of cooperative effort, either as to facts or principles, that we do not now know?
4. Are there coordinations, consolidations, transfers or increases of functions in any of the agencies that ought to be suggested?
5. The present status of the denominational forward movements and their tendencies and problems so far as they are related to the interdenominational agencies.
6. Present conditions relative to localizing benevolences in community trusts, and what we can do to keep before the minds of the American people the larger interests that are non-local - missionary and philanthropic.
7. The distinctive and the common aspects of the relation of the interdenominational agencies to the racial problem.
8. The relation of the Consultative Committee to the Conference of Allied Christian Agencies working in the community.

9. What continuing functions should the Consultative Committee have?

VOTED: That these suggestions for a program for the Conference of Interdenominational Agencies be presented to the meeting of the Consultative Committee on April 9 for their consideration both as to content and as to persons who should be requested to open the discussions.

(signed) Samuel McCrea Cavert

Secretary.

Minutes of Meeting of Consultative Committee of Interdenominational Agencies

Held at the Office of the Federal Council of Churches

105 East 22d Street, April 9, 1921, at 10 A. M.

A meeting of the Consultative Committee of Interdenominational Agencies was held at the office of the Federal Council on April 9, at 10 A. M., to plan for the Conference of Interdenominational Agencies scheduled for April 28, in accordance with the recommendation of the Interdenominational Conference of December 13 that a further conference, "to be composed of seven representatives to be appointed by each of the agencies," should be held before May 1.

The following were present:

For the Home Missions Council	Rev. Alfred Williams Anthony Rev. Charles E. Burton Rev. Charles L. Thompson
For the Council of Women for Home Missions	Miss Florence E. Quinlan
For the Foreign Missions Conference of North America	Fennell P. Turner
For the Federation of Woman's Boards of Foreign Missions of North America	Mrs. William Boyd Miss Margaret Hodge
For the Council of Church Boards of Education	Rev. Edgar P. Hill Dr. Robert L. Kelly
For the Federal Council of the Churches of Christ in America	Dr. Robert E. Speer Rev. S. M. Cavert

VOTED: That the Conference to be held on April 28 should take place at the National Board of the Y. W. C. A., to begin at 10:30 and to continue throughout the day.

The Sub-Committee of Eight appointed to consider the topics most advantageous for discussion at the Interdenominational Conference presented a report with a suggested outline for the program. After discussion of the report in detail the following was adopted as the program to be proposed to the Interdenominational Conference:

1. A general analysis of the present status of the whole movement for interdenominational cooperation and unity and a more particular analysis of the organization, program, plans and relationships of the eight interdenominational agencies participating in the Conference.

2. What do we need to know concerning the field of cooperative effort, either as to facts or principles, that we do not now know?

3. Are there coordinations, consolidations, transfers or increases of functions in any of the agencies that ought to be suggested? For example,

- a. Is there a possibility of a program of united publicity?
- b. How could the task of recruiting for Christian work be more effectively carried on?
- c. How could a united appeal for a more adequate support of the national missionary and educational agencies of the churches be made?
- d. Is there possibility of cooperative action in fixing certain periods in the church calendar for simultaneous emphasis upon life enlistment, stewardship, evangelism, etc.?

4. The present status of the denominational forward movements and their tendencies and problems so far as they are related to the inter-denominational agencies. For example,

- a. To what extent are simultaneous financial campaigns practicable?
- b. How does the consolidation of appeals in a unified budget affect the giving for concrete causes such as foreign missions?

5. What continuing functions should the Consultative Committee have?

VOTED; That Dr. Speer (with the cooperation of Mr. Cavert in preparing the material) be asked to open the discussion on the first topic; that Dr. Charles R. Watson be asked to open the discussion on the second topic; that Dr. Anthony be requested to open the discussion on the third topic, and that Dr. Herman F. Swartz be asked to open the discussion on the fourth topic.

VOTED; That provision for the consideration of the last topic be left to the Chairman and Secretary of the Committee, with the suggestion that a committee of findings, of which the Chairman of this Committee shall be a member, present a report on the subject at the conclusion of the Conference.

The meeting adjourned.

(signed) Samuel McCrea Cavert
Secretary.

S. M. Cavert

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OFFICE OF THE
GENERAL SECRETARIES

May 13, 1921.

CMS

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N. Y.

Dear Dr. Speer:

Do you think that the program for the conference of interdenominational agencies as outlined in the enclosed minutes of the Consultative Committee's meeting last Saturday covers what we have in mind? If you have any suggestions I should be glad to have you let me know.

Faithfully yours,

S. M. Cavert

Secretary.

SAC:M

Enc.

Apr. 26, 1921

*W. H. ...
J. Hutchison
G. D. Chabrian*

*✓ Will attend
○ Cannot attend*

REPRESENTATIVES DESIGNATED TO ATTEND
the
CONFERENCE OF INTERDENOMINATIONAL AGENCIES
April 28, 1921

Federal Council of the Churches of Christ in America

- Rev. Frank Mason North, 150 Fifth Avenue, New York, N. Y.
- ✓ Dr. Robert E. Speer, 156 Fifth Avenue, New York, N. Y.
- ✓ Rev. Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.
- ✓ President Clarence A. Barbour, Rochester Theological Seminary, Rochester, N. Y.
- Bishop James Cannon, Jr., 1016 South 28th Street, Birmingham, Ala. (alternate, Dr. J. M. Moore)
- ✓ Rev. Rufus W. Miller, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.
- Rev. Charles S. Macfarland, 105 East 22d Street, New York, N. Y. (alternate Dr. Guid)

Interchurch World Movement of North America (suggested by Mr. Speers for the Executive Committee)

- ✓ James M. Speers, James McCutcheon and Co., Fifth Avenue and 34th Street, New York, N. Y.
- Raymond B. Fosdick, 427 Woolworth Building, New York, N. Y.
- Trevor R. Arnett, 61 Broadway, New York, N. Y.
- E. M. Bowman, 160 Fifth Avenue, New York, N. Y.
- Rev. A. E. Cory, 160 Fifth Avenue, New York, N. Y.
- Rev. Frank L. Brown, 216 Metropolitan Tower, New York, N. Y.
- Rev. George M. Fowles, 150 Fifth Avenue, New York, N. Y.
- ✓ William B. Millar, Room 9018, 1 Madison Avenue, New York, N. Y. (alternate)

Home Missions Council

- ✓ Rev. Charles L. White, 23 East 26th Street, New York, N. Y.
- ✓ Rev. Homer Macmillan, 1522 Hurt Building, Atlanta, Ga.
- Rev. G. K. Lewis, Missouri State Life Building, 15th and Locust Streets, St. Louis, Mo.
- Rev. R. A. Hutchison, 703 Publication Building, Pittsburgh, Pa.
- Rev. John A. Marquis, 156 Fifth Avenue, New York, N. Y.
- Rev. David D. Forsyth, 1701 Arch Street, Philadelphia, Pa.
- ✓ Rev. Charles E. Schaeffer, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

Foreign Missions Conference of North America

- ✓ Rev. Paul de Schweinitz, 67 West Church Street, Bethlehem, Pa.
- ✓ Rev. James H. Franklin, 276 Fifth Avenue, New York, N. Y.
- ✓ Dr. John R. Mott, 347 Madison Avenue, New York, N. Y.
- ✓ Rev. Charles R. Watson, Land Title Building, Philadelphia, Pa.
- Mr. John W. Wood, 281 Fourth Avenue, New York, N. Y.
- ✓ Fennell P. Turner, 25 Madison Avenue, New York, N. Y.
- Rev. Cornelius H. Patton, 14 Beacon Street, Boston, Mass.

Council of Women for Home Missions

- ✓ Mrs. Fred S. Bennett, 149 Dwight Place, Englewood, N. J.

Council of Women for Home Missions (continued)

- ✓ Mrs. Effie L. Cunningham, 1501 Locust Street, St. Louis, Mo.
- ✓ Miss Florence E. Quinlan, 156 Fifth Avenue, New York, N. Y.
- Mrs. Katherine S. Westfall, 276 Fifth Avenue, New York, N. Y.
- ✓ Mrs. Philip M. Rossman, 203 West 85th Street, New York, N. Y.
- Mrs. May Leonard Woodruff, Allendale, N. J.
- Mrs. John S. Allen, 25 East 22d Street, New York, N. Y.
- ✓ Mrs. *Ervin R. Judd, alternate*

Federation of Woman's Boards of Foreign Missions of North America

- Mrs. Henry W. Peabody, Beverly, Mass.
- Mrs. J. Harvey Borton, 15 Prospect Avenue, Moorestown, N. J.
- ✓ Miss Margaret Hodge, Room 916, 156 Fifth Avenue, New York, N. Y.
- Mrs. E. C. Cronk, 437 Fifth Avenue, New York, N. Y.
- Miss Alice M. Kyle, 14 Beacon Street, Boston, Mass.
- ✓ Miss Helen Bond Crane, 25 Madison Avenue, New York, N. Y.
- Mrs. William Boyd, Morris Road, Wynnewood, Pa.

Alternates
 ✓ Mrs. Sewell Knox
 ✓ Mrs. D. A. Evans
 ✓ Miss Vernon Halliday
 Mrs. Frank Gaylord Childs
 ✓ Miss Elizabeth Sargeant
 ✓ Mrs. D. J. Fleming

Sunday School Council of Evangelical Denominations

- Rev. George T. Webb, 99 Dundas Street East, Toronto, Ontario, Canada
- Professor George Platt Knox, 1516 Mallery Building, Chicago, Ill.
- Rev. Robert M. Hopkins, Missouri State Life Building, Fifteenth and Locust Streets, St. Louis, Mo.
- W. C. Pearce, International Sunday School Association, 5 South Wabash Avenue, Chicago, Ill.
- Dr. R. E. Magill, 6 North Sixth Street, Richmond, Va.
- Dr. Lester Bradner, 289 Fourth Avenue, New York, N. Y.
- Dr. Sidney A. Weston, 14 Beacon Street, Boston, Mass.
- ✓ H. H. Meyer and H. W. Hicks (alternates)

Council of Church Boards of Education

- ✓ Dr. Robert L. Kelly, Room 610, 111 Fifth Avenue, New York, N. Y.
- ✓ Rev. Edgar P. Hill, 156 Fifth Avenue, New York, N. Y.
- ✓ Dr. A. W. Harris, 150 Fifth Avenue, New York, N. Y.
- Rev. B. C. Davis, Alfred University, Alfred, N. Y.
- ✓ Bishop H. Franklin Schlegel, 1011 North 5th Street, Reading, Pa.
- Rev. H. O. Pritchard, 222 Downey Avenue, Indianapolis, Ind.
- Professor E. D. Burton, University of Chicago, Chicago, Ill.

Alternates

- President E. E. Rall, Northwestern College, Naperville, Ill.
- Rev. W. E. Schell, 708 United Brethren Building, Dayton, Ohio
- Dr. F. E. Stockwell, 156 Fifth Avenue, New York, N. Y.
- David M. Edwards, Earlham College, Richmond, Ind.
- Dr. Willard Dayton Brown, 25 East 22d Street, New York, N. Y.
- Rev. George H. Miller, 507 Pittsburgh Life Building, Pittsburgh, Pa.
- Rev. F. G. Gotwald, 47 East Market Street, York, Pa.

S. M. Bevert

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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OFFICE OF THE
GENERAL SECRETARIES

April 19, 1921.

To the Members of the Conference of Interdenominational Agencies:

The Conference of Interdenominational Agencies, concerning which I sent you a preliminary notice under date of March 30, is to be held at the National Board of the Y. W. C. A., 600 Lexington Avenue, New York, on Thursday, April 28. The Conference is scheduled to begin at 10:30 A. M. and will continue throughout the day, luncheon being served in the building. The tentative program, as proposed by the Consultative Committee, is as follows:

1. A general analysis of the present status of the whole movement for interdenominational cooperation and unity and a more particular analysis of the organization, program, plans and relationships of the eight interdenominational agencies participating in the Conference.

Discussion to be opened by Dr. Robert E. Speer.

2. What do we need to know concerning the field of cooperative effort, either as to facts or principles, that we do not now know?

Discussion to be opened by Rev. Charles R. Watson.

3. Are there coordinations, consolidations, transfers or increases of functions in any of the agencies that ought to be suggested?
For example,

- a. Is there a possibility of a program of united publicity?
- b. How could the task of recruiting for Christian work be more effectively carried on?
- c. How could a united appeal for a more adequate support of the national missionary and educational agencies of the churches be made?
- d. Is there possibility of cooperative action in fixing certain periods in the church calendar for simultaneous emphasis upon life enlistment, stewardship, evangelism, etc.?

Discussion to be opened by Rev. Alfred Williams Anthony.

4. The present status of the denominational forward movements and their tendencies and problems so far as they are related to the interdenominational agencies. For example,

- a. To what extent are simultaneous financial campaigns practicable?
- b. How does the consolidation of appeals in a unified budget affect the giving for concrete causes such as foreign missions?

Discussion to be opened by Rev. Herman F. Swartz, of the Congregational World Movement.

5. What continuing functions should the Consultative Committee have?

Report of a committee of findings to be appointed at the beginning of the Conference.

To refresh our memories, perhaps I should add that this Conference is the outcome of the earlier Conference of Interdenominational Agencies held on December 13, which voted that the Consultative Committee then created should "report to a conference to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies represented in the present conference." Those agencies, as you know, are the Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Federation of Woman's Boards of Foreign Missions, the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the Reorganization Committee of the Interchurch World Movement and the Federal Council of Churches.

The Consultative Committee believes it to be important that each of these organizations be represented by its full number. We hope, therefore, that nothing will prevent your attendance. If for any reason it should be impossible for you to come, will you kindly advise me in order that an alternate may be designated?

Faithfully yours,

S.M.C.

Secretary

SMC:M

3. No one has any mandate for any ^{new} organized cooperative movement. They get from lesson, introduction, on day 9 and minutes for speech and amount at that time.

Cooperative movement

4. The interest & need for education do not care for any new trend ???
 a. There are no technical aspects really to be concerned by J. The 200 c/a already now. You have pretty big effort.
 The point regarding an aspect of needed to go on - do their own work
 What they need to do here but they can do.
 Getting that they cannot do, don't know what to do

Cooper, curriculum program in school now.
 Don't say they have more budget less help. Part. 3rd grade

Cooper, good program, former & coop. work provided. had now to see them further.
 The element involved not only now for a new comprehensive grade with classes. Not all included here in one day

- 2. What are the most important coop. movements?
- 5. Cooperator parents - organizational.
- 3. diversified thinking for an all.
- 1. Cooperator parents - program
- 4. Rural cooperator - ex. 2. Cooperator Trade. the introduction time.

2. The approach is a part of experience, that change steps. Expectation 205

- 3. The present situation - same.
- 3. The change not coming - report in time to know their function & exp. 5th grade.
- 2. Working together & things together - Kinder's point gets.
- 3. Organize units school - Richard's scheme
- 3. Acquisition of program when it's determined

J. M. C.
 J. M. C.
 Ch. B. D. J. S.
 J. S. C. S.
 Paul Richard Forces.

- 1. Underlying the basis of organized effort
 Common interest.
 Division of labor - technical. as if they > create activities from
 Input & this

- 5. The next step is expansion, unity.
- 3. At this moment we should compare movement as one piece in coop. but has any other now

Ch. B. D. J. S.
 Cooperator, Rep. Cooperator.
 Rep. Cooperator. as in the
 of them
 to them
 Promotional sound notes.
 Check papers, publications.
 J. M. C. S. D. S.
 Expectation that get under
 time, work, Ch. B. D. J. S.
 More of program movement

Samuel McC. Caver

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OFFICE OF THE
GENERAL SECRETARIES

June 7, 1921.

To the Members of the Consultative Committee:

After conference with some of the members of the Consultative Committee of Interdenominational Agencies, I am calling a meeting of that Committee for next Monday, June 13, to be held at the National Board of the Y. W. C. A. (600 Lexington Avenue) at 12 o'clock. The plan is to meet for luncheon at that hour and to remain until about 2:30 o'clock. In this way we shall avoid breaking too much into the plans of the members for the morning or the afternoon.

You will recall that we have several important matters referred to us by the Conference of Interdenominational Agencies held at the Y. W. C. A. somewhat over a month ago. I hope, therefore, that you can plan to be present.

Faithfully yours,

Samuel McCrea Caver

Secretary.

SMC:M

I have ventured to fix the day and hour as above, in the light of your remark last evening that you thought it was a free time for you.

The last page of the enclosed minutes list the specific things referred to the Consultative Committee.

RECEIVED

Conference of Interdenominational Agencies
Held at 600 Lexington Avenue, New York, N. Y.
Thursday, April 28, 1921

A conference between representatives of the Federal Council of the Churches of Christ in America and of each of the interboard agencies was held at the office of the National Board of Young Women's Christian Associations, April 28, 1921, at 10:30 o'clock, in accordance with the action taken by the Conference of Interdenominational Agencies held on December 13, 1920, which voted that the agencies represented in that Conference:

"should appoint also a Committee on Consultation made up for the present of three representatives from each of the agencies represented in this conference (the Reorganization Committee of the Interchurch World Movement to be included during its existence) which should meet periodically to consider matters of common interest . . . and report to a conference to be held before May 1 and to be composed of seven representatives to be appointed by each of the agencies."

The following were present:

From the Federal Council of the Churches of Christ in America

Dr. Robert E. Speer
Rev. Clarence A. Barbour
Rev. Rufus W. Miller
Rev. John M. Moore
Rev. Roy B. Guild
Rev. S. M. Cavert

From the Home Missions Council

Rev. Charles L. White
Rev. Homer Macmillan
Rev. Charles E. Burton
Rev. Grant K. Lewis
Rev. Charles E. Schaeffer
Rev. Alfred Williams Anthony
Rev. Rodney W. Roundy

From the Foreign Missions Conference of North America

Rev. Paul de Schweinitz
Rev. Charles R. Watson
Rev. James H. Franklin
Rev. William I. Chamberlain
Fennell P. Turner

From the Council of Church Boards of Education

Rev. Edgar P. Hill
Dr. A. W. Harris
Bishop H. Franklin Schlegel
Dr. Robert L. Kelly

From the Council of Women for Home Missions

Mrs. Effie L. Cunningham
Mrs. Philip M. Rossman
Mrs. Katherine S. Westfall
Mrs. Orrin R. Judd
Miss Florence E. Quinlan

From the Federation of Woman's Boards of Foreign Missions of North America

Mrs. E. A. Evans
Mrs. D. J. Fleming
Miss Vernon Halliday
Miss Elizabeth Sargent
Miss Helen Bond Crane

From the Interchurch World Movement

Mr. James M. Speers
Rev. William Horace Day
William B. Millar

and as guests:

Rev. Herman F. Swartz, of the Congregational World Movement
Rev. J. Y. Aitchison, of the General Board of Promotion of the Northern Baptist Convention.

Dr. Speer was elected Chairman of the Conference and Mr. Cavert, Secretary.

Dr. Speer explained that those present were in attendance as official representatives of the eight participating agencies, each of which had formally ratified the appointment of the Consultative Committee and the holding of this Interdenominational Conference.*

VOTED: That the Chairman appoint a committee of three on findings, to report at the close of the Conference its recommendations concerning the continuing functions of the Consultative Committee.

The Chair appointed Dr. Burton, Mr. Turner and Mr. Cavert.

The program recommended for the Conference by the Consultative Committee at its meeting on April 9 was adopted.

I. The first theme: "The present status of the movement for interdenominational cooperation and unity," was presented by Dr. Speer, who spoke in substance as follows:

1. There are to-day, beyond any question, great hidden tendencies in the direction of cooperation and united action, and of these currents the organizations here represented are a part. There are, on the other hand, tendencies of reaction and divisiveness. Probably not in a long time has there been so clear a clash of the two forces as there is to-day. That the tendency toward unity is more powerful than the tendency toward divisiveness there can be no question, since the principle of unity is inseparable from our Christian faith.
2. There are urgent cooperative necessities which make us realize how much we need one another's help. As illustrative of responsibilities that call for cooperation to-day, the following might be mentioned:
 - a. Closer spiritual fellowship and prayer.
 - b. Upbuilding of a spirit of confidence, trust and hope over against the tendency toward distrust and divisiveness.
 - c. Collective thinking at the center, since united action and united thinking have to go hand in hand.
 - d. More real conference, patient and systematic.
 - e. A more powerful body of common publicity and apologetic as over against the un-Christian interpretation of life.
 - f. A large body of simultaneous action, with the momentum which such action gives.

*The Sunday School Council and the International Sunday School Association, which jointly constitute one of the constituent units in this Conference, were not represented on account of a conflicting meeting of their own in Buffalo. The Sunday School interests, however, have participated in the meetings of the Consultative Committee.

3. There is at present a hesitance on the part of the denominations to enter upon any new organized cooperative movement. Moreover, the churches are not willing to have cooperative functions monopolized by any of their specialized boards or agencies. They rightly feel that there is a corporate life that does not find full expression even in the sum total of its administrative agencies.

4. The ideal of organic unity has suffered a temporary set-back. It is important that we recognize this and concentrate our effort upon present practicable steps. We must carefully conserve all the gains that we have won and exercise great care lest we imperil anything which has been thus far built up.

In the light of this situation we have to ask ourselves whether the present organizations are adequate to do the needed cooperative work. So far as we can see, the assets of the Interchurch World Movement which are really conservable are being conserved. So far as the existing organizations are concerned, we all recognize that there is far more that they could do if they were given adequate support. Our definite aim ought to be to develop these agencies which we now have and to do nothing whatever which may tend to break them down. We must not forget, however, that the organizations represented in this Conference by no means include the whole task of coordination of Christian work. They are not dealing, for example, with the benevolent and relief agencies, the negro churches, the forward movements of the denominations, the young people's societies, the moral and reform agencies, the Young Men's and Young Women's Christian Associations and the church publications and periodicals. All these are phases of our cooperative work which constitute a part of any adequate program.

Mr. Cavert stated that the Consultative Committee had made a simple preliminary analysis of the agencies represented in this Conference with reference to their organization and relations to their constituent bodies but that it represented only a very fragmentary beginning of anything like a thorough study of these agencies.

II. The second theme: "What do we need to know concerning the field of cooperative effort, either as to facts or principles, that we do not now know," was opened by Dr. Charles R. Watson, who urged the importance of making a study of the cooperative movements represented in this Conference covering the following phases:

1. A review of their history to discover the main forces that have contributed to their development, bearing in mind such questions as these:
 - a. To what extent has the task itself and the sense of need for more efficient work been a contributing factor?
 - b. What has been the effect of physical propinquity?
 - c. What value have conferences had in developing the cooperative movement?
2. A study of the policies of the organizations concerning the activities in which they engage.
 - a. Have they tended to be merely conveniences for the cooperating agencies, doing the things which they themselves do not want to be separately bothered with?
 - b. Have they generally undertaken only new work, leaving aside the

more difficult question of coordinating work which is already being carried on?

c. Are they endeavoring to administer work themselves or only to do the thinking for the agencies?

3. A study of their financial support, with a view to finding to what extent this has come from the cooperating agencies themselves, from endowments or from individuals. The question as to whether a cooperative organization can negotiate its own support may be regarded as almost an acid test of its value.

4. A study of the method of representation, whether individualistic, indirectly through a conference or directly through representatives designated by the agencies.

5. A study of the organization and equipment of the agencies.

6. A general study of difficulties and problems which the agencies are facing such as, on the one hand, fear of cooperation and, on the other hand, over eagerness for it.

In addition to this study of the agencies participating in this Conference, Dr. Watson suggested the desirability of a study of other forms of union work such as, for example, those which are carried on upon the foreign field. This might well include a complete list of all the cooperative undertakings, both at home and abroad, classified according to the churches which are related to them and also according to spheres of activity, representation, degree of financial support, etc. As a result of such a study it might be possible to work out something which would be generally recognized as a standardized method of carrying on cooperative work.

Dr. Harris suggested that in such a survey it would be well worth while to include also an inquiry into the work of the union and federated churches of various types, with a view to discovering whether they are successful or not and, if not, why not.

III. The third general topic: "Are there coordinations, consolidations, transfers or increases of functions in any of the agencies that ought to be suggested," was presented by Dr. Anthony, who, answering the question in the affirmative, made the following suggestions:

1. The interdenominational agencies should have their offices in the same building. If this were done we would probably discover the following results:

- a. Physical contacts would give an effective testimony of Protestant fellowship.
- b. The best methods of each would more readily be made use of by all.
- c. Many economies could be practiced by maintaining common assembly rooms, mailing service, libraries, manifolding, etc.
- d. The more frequent contacts would develop a larger spirit of confidence and understanding.

2. The annual meetings of the interdenominational bodies should be planned together and, if possible, held at the same time, in order to afford a greater demonstration of our total work and to make it possible for the

agencies to consider together common phases of their tasks.

3. The six interboard agencies ought to have common relationships to other interdenominational organizations and ought to pursue common policies with reference to the Federal Council, the Young Men's and Young Women's Christian Associations, the American Council on Organic Union, etc.

4. There are overlapping areas and tasks which must be dealt with jointly, inasmuch as they cannot be regarded as the task of any one agency alone, such as the development of the churches in the Canal Zone, the serving of immigrant strangers, Latin Americans in the various areas, the negroes and Jews.

5. The whole racial question is one which every one of our organizations has to face and which can only be solved as they come to have a common understanding of it and seek to develop a common program with reference to it.

6. Since we are parts of one social whole, the question of Christianizing the social order, including the attitude of the churches toward Government, property, etc., is one which they ought to be considering together.

7. A community consciousness is arising which concerns us all. Two aspects at least sharply challenge us to-day: (a) the development of the community church and (b) the tendency of the community trust to localize benevolences in the community inasmuch as under this plan, which is now rapidly spreading, undesignated funds and funds which can no longer be used for the originally designated purposes are distributed according to the decision of a local committee. (Mr. Turner called attention to a helpful pamphlet concerning principles which ought to control the development of the community trust, by Mr. Daniel Remsen, of 60 Wall Street, New York, and stated, also, that Mr. Gantz, the attorney for the Methodist Episcopal boards, is planning a conference sometime in the future to consider the problem from the standpoint of the missionary and benevolent agencies.)

8. Inasmuch as we have a common message to speak to men, the agencies ought to develop ways of speaking it together through the most effective common publicity.

9. Much progress could be made in developing a "church year" - at least to the extent of concentrating upon certain tasks in certain seasons through common agreement as to times for decision day, financial canvass, emphasis upon stewardship, etc.

10. The task of recruiting workers for Christian service can never be adequately handled so long as it is dealt with fragmentarily. Some plan must be developed by which the agencies can make their appeals together.

11. The whole question of the production of literature, and the collating of it for reference and research, affords another opportunity for a common program.

In order to deal more effectively with these needs, Dr. Anthony suggested that the Consultative Committee should be a continuing body, preferably with a constitution and including only the six interboard agencies which should then work out together a common and intimate relationship with the Federal Council.

In the ensuing discussion the question of the character of the Consultative Committee was considered, Dr. Watson urging that it ought to be continued on the basis originally outlined, which would include the Federal Council as one of the constituent elements in the Committee itself; Dr. Miller suggesting that it ought rather to be an organization for consultation under the aegis of the Federal Council; Dr. Moore inquiring whether an annual conference which would include other organizations like the Young Men's and Young Women's Christian Associations might not be sufficient to meet the need for consultation; Mr. Turner calling attention to the fact that the monthly meetings of the Administrative Committee of the Federal Council, in which each of the interboard agencies is now represented, might be adequate; Dr. Franklin urging the un wisdom of effecting any such formal organization as would be represented by a committee with a constitution and Mr. Cavert inquiring whether a committee which has no other functions than consultative is likely to sustain a corporate life which will make it a factor of any consequence.

Dr. Kelly spoke with particular reference to recruiting for Christian service, describing the effort which had been made by the Council of Church Boards of Education to constitute a committee of six representatives of interdenominational agencies (including the Y. M. C. A. and the Y. W. C. A.) to work out a method of approach to various institutions, and expressed regret that on account of lack of appropriations and other causes no work had yet definitely been done. The plan which is to be followed at the summer conferences at Lake Geneva, Silver Bay, Estes Park and Blue Ridge, in accordance with which the various agencies have agreed to approach the young people as a team in cooperation with the Y. M. C. A., was also explained as a concrete step which is being taken this summer. Special attention was called to the serious problem which is presented by the fact that the training schools in the country, which generally provide only a brief inadequate preparation, would this year graduate as many young men and women as the theological seminaries themselves.

Dr. Miller called attention to the merger of the Sunday School Council of Evangelical Denominations and the International Sunday School Association, which will now afford one effective agency in the field of religious education, and confirmed Dr. Kelly's judgment that the most important aspect of securing recruits for Christian service is that of reaching children of Sunday school age.

In the discussion of the possibility of simultaneous annual meetings of the agencies, the difficulty of securing continuous attendance throughout a period long enough to include them all was suggested, and it was pointed out that in the case of some of the organizations - for example, the Council of Church Boards of Education, - the problem would be complicated by the fact that the time of its meeting is fixed by other considerations.

IV. The final topic, "The present status of the denominational forward movements and their tendencies and problems so far as they are related to the interdenominational agencies," was opened by Dr. Swartz. The following aspects of the question were particularly emphasized:

1. There is a present distrust of interdenominational efforts in promotional work, so that any formal organization of them does not now seem practicable.
2. Certain concrete things, however, ought certainly to be done together, such as:
 - a. The syndioating of literature on Christian stewardship, united prayer, etc.

b. Developing certain phases of united publication such as posters, buying space in the secular press, etc. The great value of the united publicity which came from the Interchurch World Movement was particularly recognized, and it was urged that since we all have a great body of conviction in common we ought to present it together.

3. Great gain would result if simultaneous dates could be set for certain tasks such as emphasis on stewardship and financial canvass.

4. The development of community cooperation in mission study would make available for all in many communities the best leadership which any one of the churches could afford.

5. Although there is sometimes heard to-day a criticism that the plan of the united budget will not sustain the largest giving, the disposition to hold each agency of the denomination separate is in large measure confined to the officials of those agencies. Some form of combined budget in order to prevent competition among the denomination's agencies is essential. The same principle is true concerning the interdenominational organizations, but is, of course, in that case much more difficult of solution.

It was suggested by the Chairman that the report of the conference of representatives of the denominational forward movements held at the office of the Federal Council on March 19 would be of large interest to many of those attending the present conference.

After general discussion of the subjects presented, Dr. Burton, for the committee on findings presented the following report:

"It is our understanding that the Consultative Committee of twenty-four persons, appointed three each day by the eight organizations named in the call of the Conference, was appointed to continue for the time being at least as a body in which there would be opportunity to clarify and unify the thinking of the interboard agencies on subjects of common concern, in the hope that such consultation might lead to practical issues which are not now defined with sufficient clearness to justify the formulation of concrete plans.

"This Conference, called to advise the Consultative Committee with regard to the larger aspects of relations between the interboard agencies, advise that the Consultative Committee should continue its services throughout the year arranging for stated meetings for the study of such questions as are considered here to-day and reporting to the several organizations concerned at their next annual meetings.

"We conceive the functions of the Consultative Committee to include specific recommendations regarding the activities of the interboard agencies, particularly as these activities overlap, and believe that the Committee will be justified in taking the initiative in securing cooperative action where the way seems clear, but always by reference of its proposals to the authoritative bodies.

"We recommend to the Consultative Committee the careful consideration of the proposals and addresses made at this Conference particularly those presented by Dr. Watson and Dr. Anthony.

VOTED: That the report of the committee on findings be adopted.

VOTED: That the Consultative Committee be requested to consider especially as items of the first importance the following questions, and, if possible, to make recommendations concerning them:

1. The relating of the annual meetings of the interdenominational agencies to one another.
2. Correlating and making adequate the recruiting policies of the agencies.
3. Relating the agencies and their boards properly to the growing community consciousness in the direction of: (a) community churches, (b) the tendency of the community trust to localize the benevolences of the people.
4. Common forms of publicity.
5. A common approach to the racial question.

1 Turner
2 Kelley
3 Anthony

2 Franklin
Anthony
1 Cavert
3 Benton

After discussion of the method by which a study of the interdenominational organizations as suggested by Dr. Watson might be most wisely and effectively made,

VOTED: That it be suggested to the Consultative Committee that it undertake itself to prepare a study of the history, policies, financial support, methods of representation, organization, etc., of the interdenominational agencies through such a method of conference and assignments as was followed by the Committee on the War and the Religious Outlook in preparing its reports.

3 Min. Hodge
1 Anthony
2 Monk

The meeting adjourned with prayer.

(signed) Samuel McCrea Cavert

Secretary.

Copy of letter from William B. Dickson to Mr. Westinghouse, Dec. 6, 1920.

I have delayed acknowledgment of your letter of November 23rd, until I had sufficient leisure to read carefully the address of Mr. Hirshfeld.

I find myself in substantial agreement with most of what he says, up to the point where he condemns profit-sharing and ownership of stock by employees. While I disagree with him on this point. I recognize the fact that his viewpoint is also that of many earnest, thoughtful men, and I am not therefore disposed to be dogmatic in proclaiming my dissent.

I find myself fluctuating between two opinions of my fellow-men, taken in the mass; first, what is no doubt an idealized view of the dignity and sacredness of the human personality; and, second, a bitter contempt, based on the low ethical standards which are so much in evidence here and abroad. The supreme tragedy of sixty million Germans, a race beyond question of the highest average of culture and education, following the savage leadership of William, the Accursed, threw a tremendous weight into the scale of the latter viewpoint.

Like Tennyson, I was one who

- trusted God was good indeed,
And love, creation's final law -
Through nature, red in tooth and claw,
With ravine, shrieked against his creed.

In spite of this, however, as well as of many personal failings, I cling to the first ideal.

While I am not as orthodox as I once was, I believe that there is a purpose somewhere in the universe which is leading mankind upward in the path of evolution, and that -

"--behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

As to questions of profit sharing and stock ownership, you may be interested in the enclosed article from yesterday's "Tribune," quoting Mr. Atterbury, who is supposed to be a hard-headed business man:

"My personal attitude toward those who labor, as essentials in the equitable relationship between employer and employe, is as follows: Steady employment; good wages; time for recreation; opportunity to elevate one's self in one's employment; a voice in determining the rules and regulations under which one should work, and a fair division of any profits after a reasonable wage has been earned and a sufficient amount paid to capital to attract it to an expanding business."

As I write this, I have just received the enclosed circular from the Standard Oil Company of New Jersey in which the officers propose to their stockholders, a very liberal plan for selling stock to employes. Standard Oil is almost a synonym for "efficiency in business".

I am in daily contact with men of a reactionary type, who do not hesitate to say that now is the time to make "labor eat out of our hand". This class is as real a menace to our social order as the most violent radical. In the present state of mind of the so-called "proletariat" there is grave danger that they may eat the hand also.

I believe that the greatest asset of American industry, and one which has hardly been touched as yet, is the hearty cooperation of the men who operate our mines, mills, and factories.

I recognize the danger which you mention, of the "destruction of anything tangible for distribution," but feel that safety lies not in the inertia which so many men mistake for true conservatism, but in the recognition of the fundamental need for some measure of self-expression by the workmen.

"He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth. The hireling sleeth, because he is an hireling."

If I were to rewrite my recent address, I would say that American industry has come to a three-forked road; one leading to Industrial Democracy; one to Industrial Feudalism; and one to Chaos.

I accept Mr. Hirschfeld's classification of workmen, but hope he is wrong in assigning a majority to the second-class, -

"who have no ambition higher than the earning of a moderate and steady wage,"

I say "I hope" because I recognize the fact that he may be right. It is by no means unthinkable that the world may relapse into a social condition comparable to the middle ages; no student of history can fail to be impressed with the fact that the line of progress is a very irregular one. The early Greek and Roman Republics, in many ways are still examples for moderns, not only in art, but in social relations and government.

Gibbon said - "if a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." (A.D. 98-180)

In the eighteen centuries since that time, mankind has sounded some of the lowest depths of infamy.

If Mr. Hirschfeld is right and if the second class mentioned by him is to determine the future relations with employers, in my opinion it means that industry will enter, or has already entered, the second road leading to "Industrial Feudalism," where the workmen, in exchange for freedom, will secure comfort and safety; and it also means the beginning of the Decline and Fall of the American Democracy."

Democracy has its terrible aspect and cannot be treated lightly by any generation without exacting the most far-reaching penalties. It has been purchased at too great sacrifice.

I have no doubt that millions of honest, right-living Germans are still in a state of bewilderment, unable to understand the processes by which their great calamity has been brought upon them. Yet the cause is quite apparent. They despised democracy and prostituted their mentality before a so-called superior class. We are accustomed to regard the physical prostitute as a social outcast, but in my opinion there is a greater depth of degradation and one infinitely more dangerous to the progress of the human race, namely - the sheep-soul, - that attitude of mind which has been described as "the will to obey." This was a marked characteristic of the German people, and their present plight is the logical sequence.

Our danger probably lies more in the fact that political power here is in the hands of men who are not economically free, and who may feel that freedom can only be achieved through revolution.

We must remember that by the change of only one letter, "Demos" becomes "Edemon" and there is little to choose between a Nero or a Commodus, and a Marat or Danton or Robespierre. While the "wish may be father to the thought," I still believe that a genius love of the principles of democracy is deeply planted in the mind of the American workman, and that we must and can find practical, unemotional, hard-headed ways in which to give this fact full recognition.

This must result in the abandonment of "any social relationships that prevent full self-development by subordinating one human being to the uses of another and making one man little more than a means to another's convenience or gain."

After all democracy is simply another name for applied Christian ethics.

Yours very truly,

(Signed) William B. Dickson.

P.S. I am also enclosing clipping regarding plan of the E. I. DuPont de Nemours Company for interesting their workmen in stock of the company; and an extract from article by Paul M. Warburg recently published in the New York Times.

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165 BROADWAY
NEW YORK

March 18, 1921.

Dear Dr. Speer,

I am in receipt of yours of the 8th, and will send you a copy of Mr. Dickson's letter, which I am quite sure he will be willing to have you show to anyone interested in the questions therein discussed.

My necessary presence in Pittsburgh yesterday prevented me from attending the conference at Mr. Caldwell's, which I very much regret.

I have received the volume on "Church and Industrial Reconstruction", and will take it with me on my journey abroad and carefully read it. Please accept my thanks for sending it to me.

I have read the statement prepared by Mr. Cavert, which as I understand has not yet been published. It covers so much ground about which I am not informed, that I do not feel competent to make constructive comment. I think, as I told you at the time of our meeting, a large question of policy, independent of the facts, is involved, upon which widely varying views will be held. I am, however, convinced that no constructive work can be done except with a full knowledge of the subject to be dealt with, by those who wish to act as instructors. If the purpose of the effort is to bring pressure upon industrialists, by force of public opinion, it becomes all the more important that it should be based upon accurate information and guided by sound judgment. It seems to me that the prevailing atmosphere of Mr. Cavert's statement is one that tends to put the employers of labor constantly on the defensive, particularly in connection with the discussion of the Open Shop, and that a large measure of bad faith is at least suggested, if not implied, by the way in which the matter is dealt with, when I believe the reverse is the fact. I think you will recall that in our conversation, I expressed the view that it is my belief that the existence of labor unions in their present form is to be largely accounted for by a failure on the part of employers to recognize a measure of responsibility in their relationship to their employees that is not wholly discharged by the payment of fair wages. Assuming this as a correct view, if industrialists shall so conduct themselves that they will always deal fairly and justly with their employees, such relationship will lessen the power of labor unions, which, however, is only incidental to a course of procedure that must be approved by all right-thinking people.

You will recall my statement that there does not exist, nor is there any immediate likelihood of large or effective cooperation among those who are conducting industry. Their interests and the conditions under which they operate are very diverse, which to a certain extent precludes effective co-ordination. The contrary is the case with labor unions. They admittedly have one common object, which is to secure for their membership such advantages as higher wages and shorter hours of work. To my knowledge, I have never yet known of a labor leader who exhorted his labor union followers to greater industry or co-operative effort with their employers. Under such conditions it is not at all to be wondered at that in certain localities, particularly in the South and West, there should be a popular animosity directed against unions that wholly control building trades operation; a control that has resulted in a preposterous increase in the cost of building and which accounts for much of the present complaint as to the lack of facilities for housing.

With respect to the paragraph relating to what occurred at the first Industrial Conference, as explained to you in our conversation the issues were very much befogged by the Labor Union people, so that it is not at all surprising that there should be a misapprehension as to what exactly occurred. I am sending you herewith the statement issued by the National Industrial Conference Board, "Vital Issues in the Industrial Conference", at Washington, D.C., which I think is an impartial presentation of the facts connected with that conference. A fair reading of either the pamphlet or the stenographic report of the proceedings of the President's First Industrial Conference at Washington, D.C., discloses,

First, that the representatives of the employers did not question the right of employees to associate themselves in lawful organizations, whether they be labor unions, fraternal organizations, works councils, shop unions, or by whatever name such organizations may be designated.

Second, that the representatives of the employers agreed that where the employees of an establishment desired to deal with their employer collectively, the employer should provide the necessary facilities for so doing.

On these two points there was apparent agreement between the Employer Group and the Labor Group at the Conference. The important disagreement was in regard to the method of carrying out the so-called collective bargaining process, and not upon the principle involved. (Letter of Public Group to President Wilson.) The Labor Group wanted the resolution of the Conference bearing upon this subject to mean that it "inhibited and prohibited the idea that any other body than a trade or labor union could be meant by the resolution, and that it was an invitation going out from this Conference to wage earners to join no other organization except a trade or labor union."

The statement of Mr. Cavert in paragraph 2, page 3, would lead one to believe that the Employers Group was opposed to a recognition of either the right of labor to organize or to bargain collectively. I believe the foregoing to contain the essence of the real issue and was the cause of the apparently futile outcome of the Conference.

There are so many angles from which to view this whole subject, that the habit of generalizing has its dangerous aspects. I think it is fair to presume that the average citizen will think of "Collective Bargaining" as an operation that is generally applicable to practically all industrial enterprises. As a matter of fact, I presume he would conceive that such a plan is wholly unnecessary in the smaller establishments, where direct contact between employer and employee is not only practicable but is inevitable and there is no need or good purpose to be served by machinery or formula for the maintaining of proper relations between employee and employer. Bearing upon this point, the Census of Manufactures of 1914 shows that over 96% of the establishments of the country employed not to exceed 250 employees, and 95% employed less than 100.

As you probably know, I am leaving for a journey abroad, and upon my return I shall be very glad indeed to again come in contact with you with reference to the problem under consideration

Very sincerely yours,



Dr. Robert E. Speer,
Pres., Federal Council of the Churches of Christ in America,
105 East 22nd St., New York City.

At its last meeting the Executive Council of the Federal Council of the Churches of Christ in America discussed at length the present situation of the Churches in the ~~U.S.~~ ^{United States} and their immediate tasks and most difficult problems. There were representatives present from almost all the Protestant bodies and from all sections of the country. It was generally agreed that one of our needs is for some simple statement of what the present business of the Church is and what ~~its~~ ^{are} main functions especially in the field of education and social and industrial readjustment. The undersigned were appointed a Committee to prepare such a statement and to issue it in the name of the Council in the hope that it might be constructively criticized and thus pave the way for some more adequate statement that would generally satisfy the Churches and define the right place of the Church in the present hour.

The Committee is agreed that the first business of the Church now and always is to bear witness to the Truth of the Christian Gospel, and to serve the world in love. One of our denominations at a recent missionary conference adopted a statement of the aim of foreign missions which seems to us just and adequate:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.

That which our missions are responsible for doing abroad in founding the Christian Church our Churches at home already founded are responsible for doing in full and complete measure. Their duty is to evangelize America. Individuals should seek to win other individuals to the faith and service of Christ. And groups of Christian men who have group relations with other men are in duty bound to make those group relations Christian and to use them to extend Christ's mastery over human lives and human life.

No 9 Christianity ~~strikes~~^{traces} its roots into the world at the beginning and from those rootages spread through city and country by one simple method, namely the spontaneous propagation of Christianity by all Christians. The man who received Christ spoke of Him to the next man. This kind of personal evangelization is the first need of the Church and the world to-day. The idea that the world or any one land is to be ^{by process of gradual expansion} evangelised by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith, is preposterous for many reasons, chiefly because a faith that does not make every possessor eager to propagate it, is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man; and its power, seen in dominating the lives of all its adherents and making them eager for its dissemination, is essential as a testimonial of worth. No propagation by a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men who preach Christ where they stand, in home, office, road or shop.

Of the many special problems which arise in the course of her prosecution of her primary business and which inevitably become a part of that business there are three which the Executive Committee specially considered and on which we believe there is great need of a clarifying word.

1. What is the business of the Church with regard to the social and industrial problem of the day? The Church can and must affirm the sacredness of personality which means that a contract for labor ^{is} wholly different from a contract for goods, that toil that undermines health, that permanently saps nervous energy, that is aimless and hopeless because it sees no outcome, that has no satisfaction in the process and no share in the result is un-Christian toil. The Church has a stake in creating such conditions that ~~men~~ ^{men} may not only become Christian but may stay Christian. The Church must affirm democracy, i.e. not equality, but equal opportunity for all persons to develop their highest powers. The Church must affirm that the law of love is a law of nature as well as a law of God and is not to be subordinated to any laws of biology or economics. The Church does not know enough to serve as arbitrator in specific troubles, but it does know that some conditions are incompatible with the rights of personality and with justice and the law of love and it has a duty to declare that such conditions cannot be right and especially to do this in behalf of those who have no one else to speak for them. The Old Testament law did not consist of the Ten Commandments only, and the Jewish Church was charged with definite and specific social duties as well as with general principles. The Church does know also and must say that until the motive of *suspicion* is replaced by mutual confidence, until industry is based not on fear but on faith and respect there is no peace and no progress. The Church must affirm that all honest enterprises is a partnership in which all men should work with common purpose, common responsibility and common share in the result. The Church must see clearly that all wrong things must be righted and what these wrong things are and ~~how~~ how far the righting of them is the business of the Church, and how far it is the business of Christian men acting as citizens in the state. There can be no doubt about the duty of the Church to witness to the

principles of Christianity and there can be no doubt that to be valid such witness must be intelligent, both as to abstract principles and as to their impact upon reality. But there will be loss and not gain if Christian men do not reserve and discharge outside the Church the functions which it is their business to perform for *Society* through the two other divine institutions, the family and the State.

2. A second problem relates to Christian education. And Christian education is a comprehensive term. It includes five things: (1) The teaching of the great institutions which are not maintained by the Church ought to be Christian teaching, not in any narrow sense but in the sense that it ought to support and not destroy the Christian faith. The naturalistic and rationalistic view ought not to control the scientific and philosophic teaching in our universities. The issue cannot be met in any *obscurantist* or polemic way. But the Church ought to produce the able and believing men who will make their way into these high teaching posts and who will hold and teach convictions which make Christian faith possible. (2) The Churches should maintain their distinctively Christian colleges and should so equip and conduct them that they can hold their own with the great universities. These schools are *required* ~~needed~~ to produce the leadership needed which must come in larger part from them and to prove that Christianity can live with *all truth* about nature and man. (3) The Churches must surround their young men and women in whatever higher institutions they may be with the influences which will sustain their faith and character and send them forth intellectually fully equipped and also mentally and spiritually fitted for the work of the Church in the modern world. (4) The Churches must find the reasons for the insufficient supply of men for the ministry. There are 5299 students in ~~all~~ the Protestant theological seminaries. This is one fourth the ~~number~~ ^{of} needed simply to fill the vacancies in the Churches. The influences which will produce an adequate supply of ministers must be set in operation and the seminaries must be enabled to provide an adequate and effective training. (5) There must be such a reorganization ~~time~~ and cooperation ^{of} agencies, as

will provide necessary religious education for our own people. The work of the public schools must be so supplemented in Sunday School, Church school and home education that the conditions of religious ignorance revealed by the study of religion in the army in the war may be completely changed.

The Churches have a colossal work of religious education to do at once.

3. We believe that only Christianity can meet the problems involved in international and inter-racial relations. It is the business of the Church to proclaim those principles of human unity, of the duty of service and unselfishness, of goodwill and brotherhood, of indivisible human interest, of justice and righteousness without which strife and ruin are inevitable, with which peace and prosperity are sure.

Here are four of the clear and immediate duties of the Church. They are duties of each church and of all the churches. Each denomination must deal with them for itself. And all the denominations must deal with them unitedly. It seems to us that they have in the Federal Council and its related agencies an adequate instrumentality for their cooperative work in these tasks.

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COPY.
Raymond B. Fosdick
Attorney
233 Broadway
New York City.

February 10, 1921

Dear Mr. Rockefeller:

At your suggestion, I have carefully read the report dealing with the deportation of aliens during the winter of 1919-1920, which was prepared by E. M. Panunzio for publication by the Federal Council of Churches. I have also read your correspondence on this matter with Mr. John B. Trevor, and Mr. Robert E. Speer. I cannot find anything in the report to justify Mr. Trevor's belief that it is a dangerous piece of propaganda based on hearsay. My study of it leads me to the conclusion that it is a carefully prepared, temperate analysis, based on official records, transcripts of testimony, and personal interviews with prisoners and officials. I can find nothing in the report that is revolutionary or dangerous, unless sharp criticism of the Attorney General's Office for amazing irregularity and lawlessness can be thus characterized.

Mr. Panunzio's entire story from beginning to end has been amply substantiated from other quarters. I assume that you are familiar with the report on the activities of the Attorney General's office in connection with these deportations, signed by twelve eminent members of the American Bar, such as Dean Pound of the Harvard Law School, Professor Ernst Freund of Chicago, Judge Ralston of Washington, D.C., Professor Chafee of Harvard Law School, and Francis Fisher Kane, former United States District Attorney of Philadelphia. It is all very well for Mr. Trevor to dismiss this report by a casual reference to "the radical members of the Harvard Law Faculty, et al", but the charges of these eminent gentlemen, based on official records and careful investigation, cannot be so lightly disposed of. These men represent the progressive leadership of the American Bar. Moreover, what they have said has been backed up by other members of the Bar no less eminent. Justice Hughes, in a public address last June referred to the report of the twelve lawyers in question and characterized the acts of the Department of Justice as "violations of personal rights which savor of the worst practices of tyranny." Only the other day Dean Harlan F. Stone, of the Columbia Law School, in a public address made the following statement:

"It appears by the public admissions of the Attorney General and otherwise that he has proceeded on the theory that such aliens are not entitled to the constitutional guaranty of due process of law. Moreover, it appears from the reported decisions of Federal courts that in deportation proceedings taken by the Department of Justice under direction of the Attorney General aliens have been deprived of such constitutional guaranties. It also appears that the agents of the Department of Justice, in violation of the express provisions of the statute, have arrested aliens in deportation cases without warrant. These undisputed facts would of themselves seem to require a thoroughgoing investigation."

Mr. Kane, the former United States District Attorney of Philadelphia, recently made the following statement:

"If the anti-Red hysteria which seemed to possess the whole people last year has now somewhat abated, our thanks are due to such men as Mr. Justice Hughes, Senator Beveridge, Dean Pound, Professor Chafee, of the Harvard Law School, and others who have raised a voice of protest against the violation of constitutional rights in the campaign of violence and repression."

If Justice Hughes, Dean Pound, Dean Stone, Professor Chafee, and others who think alike on this proposition are "radicals", then you and I want to be "radicals" too, for it is to these men that we must look for wise, progressive leadership in matters relating to the application of law.

Mr. Panunzio's report finds its complete justification, however, in an opinion

handed down a few months ago by Judge Anderson of the Federal District Court of Massachusetts. In this case (Colyer vs. Skeffington - 265 Fed. Rep. 17) petitions for habeas corpus were brought on behalf of twenty aliens against the Commissioner of Immigration of Boston. After an exhaustive investigation covering some weeks the Court sustained the petitions and handed down an opinion which is a scathing indictment of the Department of Justice and its whole method of procedure in regard to the deportation of aliens. Nothing in Mr. Panunzio's report is as drastic as the comment of Judge Anderson. He said:

"I refrain from any extended comment on the lawlessness of these proceedings by our supposedly law-enforcing officials. The documents and acts speak for themselves. It may, however, fitly be observed that a mob is a mob, whether made up of government officials, acting under instructions of the Department of Justice, or of criminals, loafers and the vicious classes." (p. 43.)

"The picture of a non-English-speaking Russian peasant, arrested under circumstances such as described above, held for days in jail, then for weeks in the city prison at Deer Island; and then summoned for a so-called "trial" before an inspector, assisted by the Department of Justice agent under stringent instructions emanating from the Department of Justice in Washington, to make every possible effort to obtain evidence of the alien's membership in one of the proscribed parties, is not a picture or a sober, dispassionate, due-process-of-law attempt to ascertain and report the true facts." (p. 47)

Mr. Trevor's reply may be that Judge Anderson is a "radical". If that is the case, and if his ruling is "dangerous doctrine", why has not the Department of Justice appealed from his decision to the Supreme Court of the United States? As a matter of fact, after months of delay, the Department of Justice has grudgingly admitted that, except on a minor point of jurisdiction, it will take no appeal. It does not dare submit the record of its acts disclosed before Judge Anderson for review by the Supreme Court.

This tacit confession of guilt by the Department of Justice will probably not be allowed to go unchallenged. The whole matter is now before the Senate Committee on the Judiciary, with Senator Walsh of Montana, probably the ablest lawyer in the Senate, pushing for an investigation. Recent news from Washington seems to indicate that such an investigation may be looked for at an early date.

In view of all these facts I can not take seriously Mr. Trevor's criticisms of Mr. Panunzio's report. Certainly Mr. Trevor's complaint that Panunzio did not consult the "authoritative sources" in the Department of Justice is little short of amazing. The record of Judge Anderson's examination in the Federal Court of Massachusetts shows how flimsy and perverted these "authoritative sources" were.

I return herewith the report and the correspondence. In case you care to show this letter to Mr. Trevor I of course have no objection.

Sincerely yours,

(signed) Raymond B. Fosdick.

Mr. John D. Rockefeller, Jr.
26 Broadway
New York City.

W. J. Moses

MEMORANDUM

Federal Council of the Churches of Christ in America
105 East 22d Street
New York

Date December 23, 1920

RECEIVED
DE 27
Mr. Speer

From: Mr. Moses
To: Dr. Speer
Subject:

I have been very much interested in the work of the officers of the New Jersey State Chamber of Commerce to promote a better understanding in industrial relations within the state. On Friday evening, November 19, at the eighth annual meeting of the organization, at which I was present, addresses were delivered by Judge Julius H. Cohen, Professor Henry R. Seager and R.J. Caldwell, Chairman of the Industrial Relations Subcommittee of the Republican National Platform Committee. These addresses, as well as the introductory remarks of Mr. Charles D. Freeman, President of the organization, were surprisingly liberal in their attitude. Mr. Freeman told somewhat in detail of the work accomplished during the past year by the Commission on Industrial Relations set up by the Chamber.

I wrote a letter some days ago to the newly elected President of the New Jersey Chamber of Commerce, Mr. Weller H. Noyes, of Tenafly, New Jersey, commending the work of the organization and suggesting that they could render valuable service in circulating widely a report of the addresses given at the annual meeting. I have also suggested to Mr. Johnson that this would be good material for his News Service of the Research Department of the Social Service Commission. A letter just received from Mr. Noyes in acknowledgment of mine says:

"I can state frankly to you that there are in New Jersey certain employers who are opposed to the plan suggested by the State Chamber who are planning in every way to have the organization discontinue its efforts in this direction."

It seems to me that it is so important this this pioneer effort of an organization representing industry to solve this problem from a broadly humanitarian view point should be encouraged, and I am laying the matter before you so that you may, as you have occasion, speak an encouraging word to influential friends of yours in New Jersey and possibly, also, to the officers of the Chamber of Commerce.

I have spoken of the matter, also, to Dr. Macfarland, Fred B. Smith and to Dr. Tippy.

J. J. M.

C o p y

LOWELL PAPER TUBE CORPORATION

Box 1239

Lowell, Mass.

Sept. 21, 1930

Rev. Charles S. Macfarland
105 East 22nd St.
New York City

I understand that you have written various articles in regard to the relation between the employer and employee.

Certainly I am correct in understanding that the Federal Council of Churches of Christ in America have a committee on Industrial Relations directly affecting corporate management.

I would be better able to explain definitely from the authoritative source of your own writings rather than from quoted excerpts why I have protested against and will not support the Federal Council of Churches of Christ in America.

The question of ministry I believe has a very definite function in organized society and should all work to a common end for the benefit of all. Whatever criticism I may make is intended to be constructive and not otherwise.

(signed) Wm. P. White

RECEIVED

Wm B. Cravath

54 4

COPY

Mr. Spear

William B. Cravath
15 Broad Street
New York

January 31st, 1921.

Rev. Charles S. Macfarland, Secretary,
Federal Council of the Churches of
Christ in America,
105 East 22nd Street,
N. Y. City, New York.

My Dear Sir:-

I thank you for your careful reply to my previous letter, also for the book, "The Church and Industry." However, I do not see why you should be at such pains to deny responsibility for the Steel Report, when it is quite on a par with your Organization's recent outgiving on the "Open Shop" question and the whole tenor of the above mentioned book.

Although the book is apparently intended as a guide for church men on industrial questions, I do not see the name of a single man of notable achievement in industry on the committee. The whole book, and especially the second chapter is a veritable tissue of false doctrine, loose thinking and looser statement. The three enclosed resolutions clipped from the card which seems to represent the creed of the Federal Council, are not only radical but absurd. Number two is stated with absolute assurance and positiveness, yet each of the points stated is still controversial; and no man can to-day say that all or any one are "Inevitable" however much he may think so.

Just why a radical group camouflaged under the name of the church should be permitted to disseminate such stuff, which I am sure in no way represents the views of any large percentage of the church membership; is more than I can understand. I see no reason to change the opinion of your Organization expressed in my previous letter. To me it seems a menace to both church and community.

You will please pardon any bluntness of expression, but these are times and these are questions which permit of no amiable sentimentalism, and in which there is no half-way ground. Socialism and Bolshevism are simply different stages of the same disease.

Yours truly,

(signed) Wm. B. Cravath

Copy for Dr. Speer's information

January 20, 1921.

Miss Edith Greer Long,
Young Women's Christian Association,
Pittsburgh, Pa.

59 Chatham Square

My dear Miss Long:

Dr. Speer has asked me to reply to your telegram, just received.

In answer to your question, what is the Federal Council, I enclose herewith a copy of its constitution.

Its membership, you will note, does not consist of individuals but of denominations, which at present are those named on this letterhead.

These denominations become members of the Council upon election by the Council.

Using the term membership in the other sense, the members of the Council consist of persons officially elected by these denominations. Its committees and commissions are appointed by the Council from the various boards of the churches, in addition to which there are members at large.

It functions by bringing the various denominations and their boards into cooperation for the carrying out of the common purposes of the churches.

No statement with regard to its authority has been made other than

its constitution. All of its actions are reported back to the denominational bodies in the form of annual reports for their reception and approval. No denomination has ever taken exception to any of the actions under consideration with the exception of the Southern Presbyterian Assembly.

Your last question would need to be answered in several ways.

The so-called Social Creed of the Churches originated with the General Conference of the M. E. Church before its adoption by the Federal Council in 1908.

The Social Creed, either in the original form in 1908 or the present form adopted in 1912, has, to the best of my recollection, been specifically approved by the General Conference of the M. E. Church, South, the United Brethren Church, the Christian Church, the Reformed Church in the United States, the United Presbyterian Church and the Congregational Churches.

Either in that form, or in substance, it has been adopted by the Presbyterian Assembly, the Baptist Convention and the Disciples.

In substance it has been adopted by the Protestant Episcopal Convention.

In one form or another practically all of the denominations may be said to have adopted it in substance of doctrine. In some cases the denominations have preferred to shape up their own statements, either in addition to this or in place of it.

Referring now to the form of statement which was adopted by the Young Women's Christian Association, together with the addenda, this was the form adopted at a special meeting of the Council in Cleveland, 1919. This statement, like all others, was reported to all of the assemblies of the constituent denominations in our annual reports to them, and no exception has been taken to it.

The Council is financed partly by denominational apportionment from the denominational bodies and their boards and partly by individual subscriptions.

If the above statements are not clear, I would suggest that you consult Rev. R. A. Hutcheson, Rev. Lyman E. Davis and Rev. D. F. McGill, who have been

Miss Edith Greer Long

Page 2

members of the Executive Committee, and Rev. Charles R. Zahniser, Secretary of the Pittsburgh Council of Churches, who is familiar with the constitution and work of the Council.

Under another cover I send you several volumes to which you may want to refer, and I enclose a little booklet stating the general nature of the Council.

Sincerely yours,

(signed) Charles S. Macfarland

General Secretary.

CSM:M

Enc. 2

March 8, 1921

SUGGESTED FORM OF STATEMENT TO BE ISSUED BY EMPLOYERS

We believe that all industry is to be regarded as a public service and its success measured by the extent to which it ministers to the well-being of all the men and women engaged in it and ^{of} the community as a whole. And we are convinced that democratic ^{between employer and employee} ^{of principle} cooperation between the parties to industry is the only basis on which this end can be secured.

We hold, therefore, that there should be increasingly developed between capital and labor such a ^{mutual} sharing in the ^{conduct} ~~management~~ of industry that it is controlled not by the arbitrary decisions of either party but by joint agreements between the two ^{through} ~~by~~ regular provision for conference as to wages, hours and conditions of work. This would involve a recognition of the right of labor as well as of capital to organize and to bargain collectively either through unions or through mutually acceptable forms of local shop organization.

We have confidence that through the hearty acceptance of these principles and the honest effort to carry them out we can develop a constructive industrial policy through which we shall find a peaceful way out of present suspicion and strife and secure that mutual goodwill which alone can make possible the most efficient production and the largest welfare of the country as a whole. Since these principles ultimately rest on moral and religious foundations the churches have a fundamental part to play in bringing about their more general acceptance. Understanding the Federal Council of the Churches of Christ in America to hold the general point of view which we have set forth above, we cordially welcome its cooperation in the effort to secure better industrial relationships.

Copy of letter from William B. Dickson to Mr. Westinghouse, Dec. 6, 1920.

I have delayed acknowledgment of your letter of November 23rd, until I had sufficient leisure to read carefully the address of Mr. Hirshfeld.

I find myself in substantial agreement with most of what he says, up to the point where he condemns profit-sharing and ownership of stock by employes, While I disagree with him on this point. I recognize the fact that his viewpoint is also that of many earnest, thoughtful men, and I am not therefore disposed to be dogmatic in proclaiming my dissent.

I find myself fluctuating between two opinions of my fellow-men, taken in the mass; first, what is no doubt an idealized view of the dignity and sacredness of the human personality; and, second, a bitter contempt, based on the low ethical standards which are so much in evidence here and abroad. The supreme tragedy of sixty million Germans, a race beyond question of the highest average of culture and education, following the savage leadership of William, the Accursed, threw a tremendous weight into the scale of the latter viewpoint.

Like Tennyson, I was one who

- trusted God was good indeed,
And love, creation's final law -
Through nature, red in tooth and clar,
With ravine, shrieked against his creed.

In spite of this, however, as well as of many personal failings, I cling to the first ideal.

While I am not as orthodox as I once was, I believe that there is a purpose somewhere in the universe which is leading mankind upward in the path of evolution, and that -

"--behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

As to questions of profit sharing and stock ownership, you may be interested in the enclosed article from yesterday's "Tribune," quoting Mr. Atterbury, who is supposed to be a hard-headed business man:

"My personal attitude toward those who labor, as essentials in the equitable relationship between employer and employes, is as follows: Steady employment; good wages; time for recreation; opportunity to elevate one's self in one's employment; a voice in determining the rules and regulations under which one should work, and a fair division of any profits after a reasonable wage has been earned and a sufficient amount paid to capital to attract it to an expanding business."

As I write this, I have just received the enclosed circular from the Standard Oil Company of New Jersey in which the officers propose to their stockholders, a very liberal plan for selling stock to employes. Standard Oil is almost a synonym for "efficiency in business".

I am in daily contact with men of a reactionary type, who do not hesitate to say that now is the time to make "labor eat out of our hand". This class is as real a menace to our social order as the most violent radical. In the present state of mind of the so-called "proletariat" there is grave danger that they may eat the hand also.

I believe that the greatest asset of American industry, and one which has hardly been touched as yet, is the hearty cooperation of the men who operate our mines, mills, and factories.

I recognize the danger which you mention, of the "destruction of anything tangible for distribution," but feel that safety lies not in the inertia which so many men mistake for true conservatism, but in the recognition of the fundamental need for some measure of self-expression by the workmen.

"He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth. The hireling sleeth, because he is an hireling."

If I were to rewrite my recent address, I would say that American industry has come to a three-forked road; one leading to Industrial Democracy; one to Industrial Feudalism; and one to Chaos.

I accept Mr. Hirshfeld's classification of workmen, but hope he is wrong in assigning a majority to the second-class, -

"who have no ambition higher than the earning of a moderate and steady wage,"

I say "I hope" because I recognize the fact that he may be right. It is by no means unthinkable that the world may relapse into a social condition comparable to the middle ages; no student of history can fail to be impressed with the fact that the line of progress is a very irregular one. The early Greek and Roman Republics, in many ways are still examples for moderns, not only in art, but in social relations and government.

Gibbon said - "if a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." (A.D. 96-180)

In the eighteen centuries since that time, mankind has sounded some of the lowest depths of infamy.

If Mr. Hirshfeld is right and if the second class mentioned by him is to determine the future relations with employers, in my opinion it means that industry will enter, or has already entered, the second road leading to "Industrial Feudalism," where the workmen, in exchange for freedom, will secure comfort and safety; and it also means the beginning of the Decline and Fall of the American Democracy."

Democracy has its terrible aspect and cannot be treated lightly by any generation without exacting the most far-reaching penalties. It has been purchased at too great sacrifice.

I have no doubt that millions of honest, right-living Germans are still in a state of bewilderment, unable to understand the processes by which their great calamity has been brought upon them. Yet the cause is quite apparent. They despised democracy and prostituted their mentality before a so-called superior class. We are accustomed to regard the physical prostitute as a social outcast, but in my opinion there is a greater depth of degradation and one infinitely more dangerous to the progress of the human race, namely - the sheep-soul, - that attitude of mind which has been described as "the will to obey." This was a marked characteristic of the German people, and their present plight is the logical sequence.

Our danger probably lies more in the fact that political power here is in the hands of men who are not economically free, and who may feel that freedom can only be achieved through revolution.

We must remember that by the change of only one letter, "Demos" becomes "demon" and there is little to choose between a Nero or a Commodus, and a Marat or Denton or Robespierre. While the "wish may be father to the thought," I still believe that a genius love of the principles of democracy is deeply planted in the mind of the American workman, and that we must and can find practical, unemotional, hard-headed ways in which to give this fact full recognition.

This must result in the abandonment of "any social relationships that prevent full self-development by subordinating one human being to the uses of another and making one man little more than a means to another's convenience or gain."

After all democracy is simply another name for applied Christian ethics.

Yours very truly,

(Signed) William B. Dickson.

P.S. I am also enclosing clipping regarding plan of the E. I. DuPont de Nemours Company for interesting their workmen in stock of the company; and an extract from article by Paul M. Warburg recently published in the New York Times.

NORTHAMPTON TRACTION COMPANY

Easton, Penna.

Office

Thomas A. H. May
Chairman, Board of Directors
448 Bushkill St.

September 16, 1920.

Mr. C. L. Burnet, Financial Secretary,
Federal Council Churches of Christ in America,
105 East 22nd St.,
New York, N. Y.

Dear Sir:

I have your appeal of September 15th for funds and regret that I must decline to give you any money on principle. I have been thinking for some time to send you a contribution, but when you deliberately assail men like Judge Gary and others in their management of labor and give aid, comfort, and assistance to the brutal unions, it is about time to call a halt.

I am astounded at your conduct toward this sort of thing. Surely you can see what the Labor Unions are leading us to, total disregard of other people's rights and preaching the most tyrannous brutality ever exhibited in the history of civilization. These chaps stop at nothing, not even murder and theft. See what they are doing in Italy and they are doing the same thing in America.

In my judgment after the unfortunate example of our present President of the United States, no agency has done so much to put the seal of approval on disregard of law and order and the rights of others, than your very Church Council. I hate to write this to you, but I am compelled by the facts in the case.

Very respectfully yours,

(signed) Thomas A. H. May

TAHH:WC

John D. Rockefeller

26 Broadway
New York

RS

December 27, 1920.

Dear Dr. Speer:

I see in the New York Times this morning a news item entitled: "See Open Shop Movement as Blow at Unions. Social Service Body of Churches of Christ says 'Open' means Union is Barred." The article starts out by saying: "The open shop campaign in American industry was described as an attempt to destroy the organized labor movement, in a statement issued yesterday by the Commission of the Church and Social Service of the Federal Council of the Churches of Christ in America, with offices at 105 East 22nd Street. The statement voices the representative Protestant view of the 'open shop drive,' The relations between employers and workers throughout the United States are seriously affected at this moment by the campaign which is being conducted for the 'open shop' policy - the so-called American plan of employment. These terms are now being frequently used to designate establishments that are definitely anti-union. Obviously a shop of this kind is not an 'open shop,' but a 'closed shop'- closed against members of labor unions. "

Having been profoundly interested in the industrial problem for some years and as an earnest student of the question having done everything in my power to promote more friendly and cooperative relations between employers and employes, realizing, moreover, the baffling difficulties of the problem, I am keenly anxious that the churches should help rather than hinder the development of improved industrial relations. My views as to the attitude which the churches and other religious organizations can most helpfully take towards this matter are best expressed in an address delivered by President Faunce of Brown University at the Annual Baptist Meetings held in June, 1919, a copy of which I am venturing to enclose herewith. The brief statement which I made for a Y. W. C. A. paper last fall relates itself to this address. Dr. Faunce has expressed far better than I could the feeling which I have long held on the subject.

Perhaps some time, if the matter interests you sufficiently, you will lunch with me, that we may discuss the subject.

Very cordially,

John D. Rockefeller, Jr.

Dr. Robert E. Speer,
156 - 5th Avenue,
New York City.

In view of the increasingly important parts which women are taking in industry, it is eminently appropriate that the YOUNG WOMEN'S CHRISTIAN ASSOCIATION should interest itself in the industrial problem.

The Association, like the Church, can render its largest service in the industrial field, not by seeking to enunciate programme, but rather by emphasizing the great fundamental principles of righteousness and justice, in accordance with which alone sane and adequate programmes can be developed.

Programmes, like opinions, are subject to change. The programme of yesterday may be of no value tomorrow. Principles are like the everlasting hills; they are eternal. If Christian organizations seek to put forth programmes in technical fields, in which of necessity they cannot be experts, when these programmes are set aside for better ones, the tendency will be for people to lose faith in the organization enunciating them, which in the public mind is inevitably associated with the programme.

The Association may well stand for such fundamental principles in industry as these: the sacredness of personality, representation, the application of the Golden Rule, cooperation between the several parties to industry. Not only should it stand for these principles, but it should seek in every way to give them currency in the daily lives of those whom it influences. Thus there will be built up a foundation upon which sane programmes can be worked out by those who are experts in the particular field. Thus there will be set up standards by which the soundness of such programmes can be tested from time to time in the light of current conditions and present needs.

Then must not abuse. What is theft?
Then must not kill. Vaccination.
Then must love thy neighbor. Motherly. Suffer children
Justice - Motherhood - but what is each. In U.S. prophets

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

MEMORANDUM

Date March 16, 1921

From Rev. S. M. Cavert

To Dr. Robert E. Speer

Subject:

1. There came to us yesterday, through Miss Roelofs, the enclosed letter sent out by the Employers Association of Pittsburgh - which I had copied to send to you. Just as I am dictating this memorandum I find that the "Evening Post" for to-day carries it as a first page announcement.

Mr. Albert R. Rogers (a member of our Commission on Temperance) called at our office yesterday urging us to let him arrange for a conference between representatives of the Federal Council and Mr. Long, Secretary of the Employers Association of Pittsburgh, who is responsible for the letters attacking the Y. W. C. A. and, now, the Federal Council. Mr. Rogers, he says, is a personal friend of Mr. Long, and he thinks that we could convince Mr. Long that he was wholly in error in his conception of the attitude of the Federal Council. Obviously, however, it might be unwise to enter into conference with Mr. Long at all. In the very near future I should like the chance to advise with you about this.

2. I enclose herewith a carbon of a letter which I have to-day written to Dr. Anthony concerning the status of our Commission on the Church and Country Life. He was somewhat troubled by the action of the Administrative Committee in the provisional continuance of the Commission. I have said to him, as my letter indicates, that the resolution did not, in my judgment, imply that the Commission on the Church and Country Life is now continued as a functioning agency. If your understanding of the matter is different I should appreciate your advising me.

3. You will be interested in the enclosed statement just issued by the Merchants Association of New York, which takes a decidedly forward looking attitude on the open shop movement, in particular, and industrial relations, in general. It is, from our *point of view*, a very important statement, - quite in line with our position.

COPY

Pittsburgh, March 2, 1921

To Secretaries of
Correspondent
Employers' Associations.

Dear Sir:

For your information, desire to place before you the action of this Association in reference to the Y. W. C. A.

On January 12th, 1921, we issued a Bulletin to our members drawing their attention to the industrial program which had been adopted by the Y.W.C.A., a copy of which Bulletin was sent you at the time.

The local Y. W. C. A. had just begun a campaign for \$200,000 when our Bulletin was issued. As a result of the information given to our members, the Y. W. C. A. raised only \$90,000 of its \$200,000.

The ladies of the Y. W. were very "wrothy" over our action but we told them that we could do nothing unless they would repudiate the action of their National body and promise not to send any of the sums they were raising to the National Headquarters, where it would, of course, be used in support of the industrial program which had been adopted and which we believed to be detrimental to our American institutions.

The dangerous attitude of some of our religious and quasi-religious institutions is one of the most serious things we have to face at the present. Unless those of our members who are connected with the various churches of the country protest in vigorous fashion against the radicalism which is creeping into our church bodies, the result will be extremely grave. Religious bodies can hardly expect us to give them money for the purpose of manufacturing weapons with which to destroy industry.

We presume you have seen a copy of the February 1st issue of "Industry" which outlines the radical nature of the literature with which the young minds of the members of the Y. W. C. A. are being brought into contact through the industrial department of that institution.

The radical and bolshevik elements in the Churches seem to be co-operating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective Churches unless they withdraw all moral and financial support from the Federal Council.

"Eternal vigilance is the price of liberty", - industrial as well as any other kind.

Yours very truly,
The Employers Association of Pittsburgh.

R. J. Caldwell

Connecticut Mills Company
Danielson, Conn.

RECEIVED

Office of the Chairman
15 Park Row
New York

Mr. Speer

March 14, 1921.

Rev. Charles S. Macfarland
105 East 22nd St.
New York City

Dear Dr. Macfarland:

I have been carefully over the matters you have referred to me and I am clear in the following conclusions:

- 1 - The general policy of your Council and its Social Service Commission has been and is such as will commend itself heartily to all employers who are seeking good relationships and good will in industry. There would be some difference of opinion as to details but these are relatively insignificant. I commend your course and plans for the future without reservation. All they need is to be understood.
- 2 - The attacks made upon you are in my judgment unintelligent, unjust, misleading and in many cases untrue as to facts. They will soon fall of their own weight.
- 3 - Your plans are of great significance and in my opinion must be carried out to save industrial disaster.

I am not only willing you should quote me, but I shall be glad at any time to confer directly with anyone who has been misinformed and misled.

I think that the men who met at my house the other evening were of one mind, not on details, but on your general program and I hope and believe we are on the eve of new light under the leadership of the churches.

I take pleasure in enclosing a clipping from this morning's paper showing the findings of the Merchants Association of this city, a most powerful and numerous body, as you are well aware. This report is a most significant sign of the trend of the times. It shows a deep, growing sense of appreciation by employers of the common interest they have with their employees. It can be truly said of employers and employees "united we stand; divided we fall."

Faithfully yours,

(Signed) R. J. Caldwell

EJC:L

Florence Simms

NATIONAL BOARD
OF
THE YOUNG WOMENS CHRISTIAN ASSOCIATIONS
600 LEXINGTON AVENUE
NEW YORK CITY

TELEPHONE PLAZA 4700

RECEIVED

FEB 4

February 3, 1921

Dr. Robert E. Speer
Board of Foreign Missions
156 Fifth Avenue
New York City

My dear Dr. Speer:

I have heard of no letter which the Ministers' Association in Pittsburgh are circulating. You must refer to the letter circulated by the Employers' Association, a copy of which I am sending you. This is the letter which appeared in Tuesday's Evening Post.

Most cordially yours,

Florence Simms

Florence Simms
National Industrial Secretary

FS.ES

COPY

THE EMPLOYERS' ASSOCIATION
OF PITTSBURGH
OLIVER BUILDING

Jan. 8th 1921

TO THE MEMBERS OF THE
EMPLOYERS' ASSOCIATION
OF PITTSBURGH

Gentlemen:

In view of the campaign for funds which will be begun today by the Young Women's Christian Association, it is felt that your attention should be drawn to the fact that without adequate investigation the above association has adopted an "Industrial Program" which is quite in line with some of the recent radical and ill-advised efforts of religious and quasi-religious bodies to "regulate industry"; something they attempt to do in about the same manner that a Bull regulates a China Shop.

Some of the things the YOUNG WOMEN'S CHRISTIAN ASSOCIATION believes in and endorses are as follows:

Industrial Democracy.

Collective Bargaining.

A share in SHOP CONTROL AND MANAGEMENT by the workers.

Labor's desire for an equitable share in the profits and
MANAGEMENT OF INDUSTRY.

Protection of workers from enforced unemployment.

A minimum wage.

Government labor exchanges. (Employment Offices)

Experiments in CO-OPERATIVE OWNERSHIP.

The Y.W.C.A. has done and is doing a good work along some lines, and it is greatly to be regretted that they should have taken this excursion into a field about which they know practically nothing, and thus lend encouragement to what every man conversant with industrial problems knows to be destructive of the very basis of America's progress and civilization.

After the misuse of funds by the recent ill-fated INTERCHURCH WORLD MOVEMENT, we have felt it to be our duty to advise you of some of the purposes to which your money will be put if you contribute to the Y.W.C.A. if that organization adheres to its present "Industrial Program", in the formation of which we venture to assume no responsible men with knowledge of industrial matters were consulted.

Yours very truly,

THE EMPLOYERS ASSOCIATION OF PITTSBURGH
WM. FREW LONG Vice Pres. & Gen. Mgr.



RECEIVED
Mr. Speer

Wm. Filene's Sons Company

Wm

Office of President

Boston

March 4, 1921

My dear Dr. Speer:

I am writing to express my admiration for the wise and courageous attitude of the Federal Council and its Commission on the Church and Social Service.

The great economic questions of the day are questions of production, and production is fundamentally determined by the relation between employer and employee. As long as the worker and the employer face each other in battle array the general public and the world will suffer. The cost and the loss incident to the fighting must be paid by the world, which means at this time a shortage of food and work that will result in a kind of discontent that will make men turn to radical measures, which, under more hopeful conditions, they would spurn.

Under present conditions, both parties, insisting on their rights, forget that freedom has often in history been lost by such insistence without equal insistence on duties. It seems to me that industrial peace, which underlies world peace and is the basis of social and political progress, must come through a greater emphasis of the importance of duties. The best approach is through emphasis upon service, - under a definition of service that recognizes that there is no right to profits or wages unless they are won through real service to the community.

To handle these questions wisely, - that is, with knowledge permeated by sympathy and love - is a difficult matter. A very important part of the work lies in the domain of religion. It is for this reason that I want to record my approval of the attitude of the Federal Council. Its arrangement for industrial conferences, to include representatives of all interested parties, held under religious auspices in various industrial centers, is not only good religion but also good

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business. If this work is continued with determination to obtain the facts and to deal with them fearlessly, I believe the day will come when we employers will realize its value in saving us from the possibility of serious disasters, which may occur if we continue to deal with these fundamental industrial matters from the standpoint of class rights alone.

With best wishes for your success in the activities which you have undertaken, I am,

Sincerely yours,

Edward W. Gilbre

To
Dr. Robert E. Speer, President
Federal Council of the Churches of Christ in America
612 United Charities Building
105 East 22nd Street
New York City
B

MIDVALE STEEL AND ORDNANCE COMPANY

14 Wall Street,

New York.

- - - - -

December 6th, 1920.

My dear Mr. Westinghouse:-

I have delayed acknowledgment of your letter of November 23rd, until I had sufficient leisure to read carefully the address of Mr. Hirshfeld.

I find myself in substantial agreement with most of what he says, up to the point where he condemns profit-sharing and ownership of stock by employes. While I disagree with him on this point, I recognize the fact that his viewpoint is also that of many earnest, thoughtful men, and I am not therefore disposed to be dogmatic in proclaiming my dissent.

I find myself fluctuating between two opinions of my fellow-men, taken in the mass; first, what is no doubt an idealized view of the dignity and sacredness of the human personality; and, second, a bitter contempt, based on the low ethical standards which are so much in evidence here and abroad. The supreme tragedy of sixty million Germans, a race beyond question of the highest average of culture and education, following the savage leadership of William, the Accursed, threw a tremendous weight into the scale of the latter viewpoint.

Like Tennyson, I was one who

- trusted God was good indeed,
And love, creation's final law -
Though nature, red in tooth and claw,
With ravine, shrieked against his creed.

In spite of this, however, as well as of many personal failings, I cling to the first ideal.

While I am not as orthodox as I once was, I believe that there is a purpose somewhere in the universe which is leading mankind upward in the path of evolution, and that -

"--behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

As to questions of profit sharing and stock ownership, you may be interested in the enclosed article from yesterday's "Tribune," quoting Mr. Atterbury, who is supposed to be a hard-headed business man:

"My personal attitude toward those who labor, as essentials in the equitable relationship between employer and employe, is as follows: Steady employment; good wages; time for recreation; opportunity to elevate one's self in one's employment; a voice in determining the rules and regulations under which one should work, and a fair division of any profits after a reasonable wage has been earned and a sufficient amount paid to capital to attract it to an expanding business."

As I write this, I have just received the enclosed circular from the Standard Oil Company of New Jersey in which the officers propose to their stockholders, a very liberal plan for selling stock to employes. Standard Oil is almost a synonym for "efficiency in business."

I am in daily contact with men of a reactionary type, who do not hesitate to say that now is the time to make "labor eat out of our hand." This class is as real a menace to our social order as the most violent radical. In the present state of mind of the so-called "proletariat" there is grave danger that they may eat the hand also.

I believe that the greatest asset of American industry, and one which has hardly been touched as yet, is the hearty co-operation of the men who operate our mines, mills, and factories.

I recognize the danger which you mention, of the "destruction of anything tangible for distribution," but feel that safety lies not in the inertia which so many men mistake for true conservatism, but in the recognition of the fundamental need for some measure of self-expression by the workmen,

"He that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth. The hireling fleeth, because he is an hireling."

If I were to rewrite my recent address, I would

say that American industry has come to a three-forked road; one leading to Industrial Democracy; one to Industrial Feudalism; and one to Chaos.

I accept Mr. Hirshfeld's classification of workmen, but hope he is wrong in assigning a majority to the second-class -

"who have no ambition higher than the earning of a moderate and steady wage."

I say "I hope" because I recognize the fact that he may be right. It is by no means unthinkable that the world may relapse into a social condition comparable to the middle ages; no student of history can fail to be impressed with the fact that the line of progress is a very irregular one. The early Greek and Roman Republics, in many ways are still examples for moderns, not only in art, but in social relations and government.

Gibbon said - "If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." (A. D. 96-180)

In the eighteen centuries since that time, mankind has sounded some of the lowest depths of infamy.

If Mr. Hirshfeld is right and if the second class mentioned by him is to determine the future relations with employers, in my opinion it means that industry will enter, or has already entered, the second road leading to "Industrial Feudalism," where the workmen, in exchange for freedom, will secure comfort and safety; and it also means the beginning of the "Decline and Fall of the American Democracy."

Democracy has its terrible aspect and cannot be treated lightly by any generation without exacting the most far-reaching penalties. It has been purchased at too great sacrifice.

I have no doubt that millions of honest, right-living Germans are still in a state of bewilderment, unable to understand the processes by which their great calamity has been brought upon them. Yet the cause is quite apparent. They despised democracy and prostituted their mentality before a so-called superior class. We are accustomed to regard the physical prostitute as a social outcast, but in my opinion there is a greater depth of degradation and one infinitely more dangerous to the progress of the human race, namely - the

sheep-soul,- that attitude of mind which has been described as "the will to obey." This was a marked characteristic of the German people, and their present plight is the logical sequence.

Our danger probably lies more in the fact that political power here is in the hands of men who are not economically free, and who may feel that freedom can only be achieved through revolution.

We must remember that by the change of only one letter, "Demos" becomes "demon" and there is little to choose between a Nero or a Commodus, and a Marat or Denton or Robespierre. While the "wish may be father to the thought," I still believe that a genuine love of the principles of democracy is deeply planted in the mind of the American workman, and that we must and can find practical, unemotional, hard-headed ways in which to give this fact full recognition.

This must result in the abandonment of "any social relationships that prevent full self-development by subordinating one human being to the uses of another and making one man little more than a means to another's convenience or gain."

After all democracy is simply another name for applied Christian ethics.

Yours very truly,

(Sgd) W.B. Dickson

P.S.: - I am enclosing clipping regarding plan of the E. O. duPont de Nemours Company for interesting their workmen in stock of the company; and an extract from article by Paul M. Warburg recently published in the New York Times.

Rev Wm Adams Brown

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

March 28, 1921.

Dear Robert:

I send you enclosed a copy of Mrs. Brown's letter to Mr. Pratt. The point of which we were talking is treated on the third page. I do not know whether there would be anything in the form of presentation which would be of use to you for your purposes, but such as it is I send it.

It was good to see you on Friday and to know how much splendid constructive work you have been doing.

Yours faithfully,

William Adams Brown

Dr. Robert E. Speer,
156 Fifth Avenue,
New York, N.Y.

Confidential

March 26th, 1921.

Dear Mr. Pratt:

I have read your letter most carefully and I am very appreciative of your kindness in taking the trouble to put before us so clearly your views on the matters which are just now giving us so much concern. _____ feels as I do, and we both wish that for our own good we might confer with you further.

In attempting to reply may I speak first of all of the general attitude of the Board members and secretaries who voted in favor of adopting the Social Creed of the Churches as our social platform. For many weeks before the Convention a committee of Board members of which Mrs. _____ and I were members, worked in an effort to frame an industrial platform of our own. We did this at the instance of our industrial girls who presented such a request to us through our secretaries. But in the end we decided that this was not wise and that the thing for the Y. W. C. A. as a Christian organization to do was to follow the leadership of the churches (as at that time we believed that the Y. M. C. A. had done) in order that all the Protestant religious forces might be aligned together.

When our recommendation was presented to the Board, as Mrs. Pratt will remember, we discussed the possibility of leaving out or changing some phrases - "collective bargaining" was one of them. Mrs. _____ would have preferred "collective agreement," and I should have liked to say, a "basic eight hour day" or some words to indicate that the hours of work should

depend on what work one is doing . But this would have resulted in making a creed of our own, which was exactly what we had decided not to do. It is difficult for us to say when asked a direct question whether the Y. W. C. A. believes or does not believe in any item of the program. We can only answer that it is contained in the Social Ideals, which a majority of the National Board and the entire national convention have voted to adopt as our social platform.

We believe that the unanimous vote of our convention was an overwhelming expression of conviction that the teachings of Jesus as to the value of human personality and the supreme law of love can and should be applied to the economic life of men and women. We think that it must have meant also that since almost all present were church members, the delegates had been previously prepared in their own churches to approve the general trend of thought and feeling in the Social Ideals. But we do not believe that every member of that great audience approved every statement in the churches' creed. Indeed, we should not be surprised if the churches themselves would wish later to alter their statements in some details.

I am writing this to you in perfect frankness, but will ask you to consider it personal until we have secured the assent of the National Board to the publication of some sort of an interpretation of the convention action.

In regard to our Industrial Departments the National Board has never adopted any definite policy. I should be inclined to believe, however, that no policy would succeed other than that which has so far been tacitly permitted, viz: to secure only women

leaders of the most reliable character and the highest possible intelligence, to allow them great freedom of study and discussion and to hold them responsible for results. The National Board cannot be held responsible for every utterance of every secretary. We must judge them according to the general effect of their work.

If we should find that the teachings of our industrial secretaries were causing young girls to be less faithful to their employers, or less loyal to their government, we ought to take action at once to prevent such teaching. If, on the contrary, we receive from the employers constant assurance that our influence is a stabilizing one, and that we are helping to develop responsible and sane leadership among the girls instead of strike leadership, then we cannot but believe that the work of our secretaries is good.

In regard to a profession of neutrality, such as that made by the Brooklyn Young Men's Christian Association, we see a difficulty which we have explained in ~~an official statement from the National Board.~~ *a forthcoming article in the Association Monthly.* We represent a different constituency. Protective legislation for women (which in my view is the only sort of legislation that we have any right to promote at present) is needed because women are still largely unorganized, and often are working at new and unregulated tasks, because most women have to do home work for the family in addition to factory work, and because so many women industrial workers are young and are looking forward to motherhood or already have the care of young children. When women are as well able to take care of themselves as men, no doubt our responsibilities in the direction of legislation will be felt by them to be less.

I feel also that we owe our friends an explanation of the very conservative way in which the action of the convention instructing the National Board "to use its resources and influence to help secure such legislation as will promote the welfare of women," has been construed.

— *formulated* ~~wrote~~ this recommendation, and this is what she says she meant: that we should study economic conditions affecting women, and that we should be left free to ascertain "by experiment" whether or not we could really promote the welfare of young women by giving our official endorsement to legal measures in their favor. — *so far as* goes ~~on~~ to say that she is still not of the opinion that we are necessarily committed to the policy of working through federal or state legislation. But it seems to me that few will doubt but that the convention has committed us to some such program.

However this may be, it is apparent that to study carefully economic conditions affecting young women and girls, to "give the" public the results of our study when we are asked for them, or even to endorse occasionally state or federal laws for the protection of the health and morals of women after we have carefully consulted with representatives of all concerned, employers and employed, is surely something very different from what we have been publicly accused of wishing to do, viz: "to regulate business," to "enter politics," or to take "partisan attitudes" in disputes between employer and employed.

As a matter of fact, we have been involved in *a good* many strikes. Sometimes at the request of the employer our secretaries have been mediators in a small way, sometimes they have fed the girls; always both sides have recognized us as a restraining influence,

an influence making for right feeling and good citizenship.

As to advocating government labor exchanges or cooperative ownership, these things were read in the social platform, but were not discussed, as the Y. W. C. A. is limited to its own field and is concerned only ^{with matters directly related to} ~~with~~ the health, morals and happiness of girls.

If after reading this letter you feel that it would help our cause to give us an opportunity to state our position to business men we should be most happy to do so, and we know that we should learn much from such a conference.

If, on the other hand, you think that because we are strictly limited to work for women, because we propose no political alliances, and because every "overt" act on our part must necessarily be submitted to the vote of a Board containing a great variety of opinion of social theories, there is no immediate need of such conference, we should accept your judgment as valid.

Again with many thanks, I remain,

ALFRED E. MARLING
CHAIRMAN

Sherwood Eddy
B. H. FANCHER
TREASURER

JOHN R. MOTT
GENERAL SECRETARY

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

FOREIGN DEPARTMENT

April 2, 1921

RECEIVED

Mr. Speer

all

My dear Robert:

I am glad to hear that you are facing the industrial problem in connection with the Federal Council of Churches. I have been unable to escape it. I am now speaking on this theme in many colleges, although I am giving most of my time to evangelistic campaigns.

I enclose a statement that shows my own position in the matter at the present time.

I stated my position before the entire Staff of the International Committee secretaries yesterday and was surprised that it met with such cordial response. The Y.M.C.A. is certainly moving forward on this question.

Ever sincerely yours,

Sherwood Eddy

Robert E. Speer, Esq.
156 Fifth Avenue
New York City

(FOR PRIVATE CIRCULATION ONLY; NOT
FOR PUBLICATION)

THE INDUSTRIAL PROBLEM

SHERWOOD EDDY

THE INDUSTRIAL PROBLEM

THE crucial question before the world today is the social and industrial problem. It is convulsing Europe. It must be faced in America; and it will never be settled until it is settled aright. What are the foundations upon which we may base a solution? There are certain principles of truth and of right that are grounded alike in reason, in conscience, and in experience. Some of them have been voiced by the great philosophers; some have been taught by the moralists; all of them were taught and exemplified explicitly and implicitly by Jesus of Nazareth in the great social principles of PERSONALITY, BROTHERHOOD, SERVICE, LIBERTY, JUSTICE, ACCOUNTABILITY, summed up in the all-inclusive principle of LOVE. Let us examine these seven principles and ask what is their application to the industrial problem of our day.

I. PERSONALITY. Jesus teaches the infinite and therefore equal worth of every man as brother, before God as Father. Man is a child of God, made in His image, with the power of an endless life, capable of infinite development. Man is always an end, never a means to an end. We are to seek the Kingdom of God, which is a Kingdom of men, and "things" will be added. Jesus teaches that a man's soul is worth more than the whole material world. He especially cares for the lost, the poor, the disinherited, the unprivileged (Matt. 5:23; 16:26; 25:35-40; Luke 15 etc.).

Application

1. If man is of infinite worth, is not *the supreme test of industry*, as of every institution, its social value, its effect on men, the making or marring of manhood? Thus labor is more than a commodity, or a means to the end of property; it represents living men of infinite worth.

2. Should not *the first charge on industry* be the adequate support and protection of all the workers, including:

- a. A standard of living in decency and comfort?
- b. Provision for continuity of employment or insurance against unemployment?

c. Regulation of hours for the social good?

d. Provision for health and safety, with special safeguards for the work of women and children?

II. BROTHERHOOD. Before God as Father, we are brothers in the one family of God. We are to love our neighbor as ourselves, and to do to others as we would be done by. We are members of one social organism, bound together in social solidarity, mutually dependent, and inevitably affecting one another's welfare (Matt. 7:12; Luke 10:29-37; John 16:34).

Application

Does not Brotherhood involve:

1. *Friendly relationship* each for all and all for each, the sympathetic knowledge of and concern for all associated in industry, employers and employed alike?

2. *Cooperation, precluding merciless competition* based upon selfish gain, which produces mutual fear, bitterness, and class strife, and often wrongs or ruins our fellowmen?

III. SERVICE. Service is the expression of life according to the teaching of Jesus. His purpose was to minister, not to be ministered unto for His own selfish profit. He clearly calls all who would follow Him to this dominant motive of service, not profit. Whatever we do in service to the least of men as His brethren we do to Him, and this is the final test and judgment of life (Matt. 5:13-15; 6:19-35; 25:35-40; Mark 10:45).

Application

1. If, then, service is the highest expression of all life, and man is capable of responding to the highest, should not the dominant motive of industry be *service to the community, rather than profit to the individual*? Should not production be for use rather than for private gain?

2. Does not service involve *the maximum development of industry* for the social good—not the selfish limitation of production either by capital or labor, nor the leveling

down to the slacker's pace, but the leveling up to the highest effectiveness in service to the whole community? In the spirit of service, neither capital nor labor will seek to get a maximum and give a minimum, but both will aim to produce the maximum for the common good.

IV. LIBERTY. The development of personality requires freedom for self-realization, self-expression, and self-determination. "Lordship" or "authority" from without is the negation of personality, treating the individual as a thing controlled by and for another. Christ, in His opening sermon at Nazareth, proclaimed His program for humanity, as good tidings to the poor, release for captives, freedom for the oppressed, and the year of jubilee or liberty for all (Luke 4:18; Mark 10:42-45; John 8:31-37; 10:10).

Application

1. The whole history of humanity shows the development of the idea of freedom.¹ The test of every human institution is its development of "the good life," whether it liberates or enslaves, realizes or represses the higher life of man. Christ tests the Law, the Sabbath, Pharisaism, and the institutions of His day by their contribution to life. His great work was to liberate from bondage, to make men whole in body, mind, and spirit. Centuries later, in the light of His teaching, men tested slavery by its fruits and abolished it. In like manner political liberty was gained as a necessary requisite for man's highest development. So today, we must test our social and industrial life. *Does modern industry develop man* or make him a cog, a hand, a machine, a commodity to be bought and sold in the labor market, with little or no control over the conditions of his industrial life, or over the adequate sharing of its production?

¹ The American Declaration of Independence reads: "We hold these truths to be self-evident; that all men are created equal with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

The first Amendment to the Constitution reads: "Congress shall make no law abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

2. Does not the liberty of the individual for full development exclude the autocratic control of one person by another and require *the gradual growth of democracy*? We conceive that democracy not only applies in government, but that all of wealth, education, leisure, culture, art, society, religion, industry — in short, all of life— should be in the interest of all the people, administered *by* all the people, *for* all the people.

3. If men are more than a commodity or a means to an end for the profit of others, have not all who toil in industry a right to some share of *democratic control* in the industrial side of production?

4. Have not all who labor, whether as employers or employed, *the right to organize* for their mutual protection and welfare, or should the majority be under the autocratic control of a specially privileged minority?

5. Under the principle of liberty, have not all workers, employers and employed alike, *the right to choose their own representatives* for industrial conference? Or, should the majority be compelled—uneducated and inadequately represented—to be subject to the autocratic control of a minority which exercises the right of collective organization, possessing an overwhelming financial, legal, political, and commercial concentration of power, which it denies to the majority?²

V. JUSTICE. Jesus warns against the folly and wrong of the selfish accumulation of wealth. He utters His woes against the selfish rich, and says how hardly shall they enter the Kingdom of God, repeatedly calling men to give, and to share their possessions. He bitterly denounces the Pharisees for their neglect of justice and mercy, for their covetousness and exploitation of the poor, and for counting their privileges as merit (Matt. 5:6; 23:23; Mark 12:40).

² The Report of the President's Second Industrial Conference explicitly recognizes this principle: "The Conference is in favor of the policy of collective bargaining. . . . Provision is made for the unrestricted selection of representatives by employes, and at the same time provision is also made to insure that the representatives of employes in fact represent the majority of the employes, in order that they may be able to bind them in good faith."

Application

1. In the light of Jesus' stern denunciation of the selfish accumulation of wealth, and of failure to relieve the poor, can we justify and accept as final and inevitable the present *unhealthy congestion of wealth* of the privileged and the poverty of the unprivileged class of society?

2. Does not justice involve the right to *democratic equality of opportunity* for the highest and fullest life of all?

VI. ACCOUNTABILITY (or Responsible Stewardship). Jesus constantly teaches that God is the Author and Owner of all, and man is dependent, accountable, responsible as a trustee or steward, for his life, his talents, and his possessions. We are responsible to God as the Owner of all and to men as our brother's keeper (Luke 16:10-14; Matt. 25:35-40).

Application

1. If God is the Owner of all and I am responsible for my fellow-members of the social organism, have I a right to regard my possessions as my absolute personal property? Do I recognize the rights of God and of my brother men in my possessions? Do I recognize *property as a stewardship* for which I am accountable both to God and man, and for which I shall be judged? (Matt. 25:35-40).

2. If I have the privilege of possessing property for *use*, have I the right of property for *power* over the lives of others, such as shall render them dependent upon their labor as a commodity and deprive them of full self-determination and self-development?

3. If all values are dependent upon God's natural resources or are *socially created* by the cooperation of my fellowmen, have I a right to the selfish monopoly of the fruits of the toil of others? If capital is the surplus energy of society and is socially created, should it not be more widely used for the social good?

VII. LOVE. The social teachings of Jesus are summed up in the all-inclusive principle of love, or self-giving. He views the world in the light of the ideal of the Kingdom of God, involv-

ing a new social order, a spiritual democracy, the moral organization of mankind, summed up in the command to love our neighbor, and applied in the Golden Rule, to do to others as we would be done by (Matt. 7:12; 22:36).

Application

1. If the Golden Rule is the end of the Law and the Prophets and the very essence of the Gospel, can we say that it is being applied in the present conditions of industry? Are we prepared to apply it so far as in us lies in our personal, social, and industrial life?

Are not these seven principles of Personality, Brotherhood, Service, Liberty, Justice, Accountability, and Love, grounded alike in the authority of Jesus Christ, of conscience, and of reason? Are they not the only solution of the crucial problems of the age, and does not the hope of the world lie in our applying them in our own lives and to the present social and industrial order? Do not the social principles of Jesus stand in clear contrast with the practice of the world today, in the ultimate issue between idealism and materialism, God and mammon, the Christian and the pagan view of life?

Christ's Principles

1. Personality
2. Brotherhood
3. Service
4. Liberty
5. Justice
6. Accountability
7. The Golden Rule
Love

The World's Practice

- Property
- Strife
- Profit
- Repression
- Injustice
- Selfishness
- The Rule of Gold
Hate

The views herein expressed represent the tentative personal position of the writer, not the official attitude of any organization.

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